

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, MAY 10, 1917

NEW SERIES, VOL. XIX, NO. 19

Pastor J. H. Fuller, of Flora, has some open dates for meetings this summer.

Enough men have offered for the army reserve corps and the quota being filled no more applications need be made.

The Second Sunday in May is Mother's Day. Let us wear the white carnation, thank God at every remembrance of them and, as Congress asks, display the flag.

The First District Sunday School Association will meet at Tinnin 3rd Sunday in May. The program includes Prof. J. T. Wallace, Judge W. H. Hughes, Pastor Lewis, Misses Florence Granberry and Margaret Poates with others. All Sunday schools in the district urged to send representatives.

The many casualties already occurring among the national guardsmen on duty guarding railroad and other property in the state, ought to start an investigation as to the cause of these accidents. If liquor is the cause of the death of one man the public should know it, the officers should see that it is not repeated.

A reporter in one of our exchanges says the wider ministry of Billy Sunday in New York comes through the newspapers. If only all our people could realize the religious value of the newspapers and especially the possible usefulness of the religious newspaper! Then surely they would seek to scatter their message by this means and would help to circulate the paper through all the homes of the country.

This is the last issue of the Record before the New Orleans Convention. We hope to meet many of the Record readers there. Is your pastor going? He ought to be there that he may be able to do the best work in the church. A few new subscribers to the Record will buy him a ticket. Pray that it may be a Spirit directed meeting of great faith and fervor. We hope to have a good report of the meeting by the pen of Brother Martin Ball.

Recently we were told of a lady who was asked to serve on a committee to solicit funds for the church. She answered that she didn't propose to get out and beg. In a few days a store in town put on an advertising scheme which required those in the contest to solicit support in order to win. She got out and hustled and won. There are people who think it is beneath their dignity to ask somebody to subscribe to the denominational paper. But they can beat the Jews when a contest is on which appeals to their pride or their purse. But some people were born little and never grew.

Rev. J. G. Murphy who was formerly pastor at Flora and at Southside Church in Meridian, has begun work as field representative of the Baptist Record. He comes from Amite City, La., where he was pastor for several years. Brother Murphy is a good preacher and affable gentleman whose ability has been recognized in his fields of labor as pastor. Now that he comes back to Mississippi as part of the Record force, we cordially commend him to the brotherhood and ask for your favorable reception of him and brotherly co-operation in the work he is doing for every interest of the kingdom in Mississippi. He will tour the country in an automobile and reach more people in this way than in any other.

Doubtless many a business failure and the collapse of many a good enterprise have been due to a fault like that of Joshua and the elders of Israel in the settlement of the land of Canaan: "They asked not counsel at the mouth of Jehovah." God ought to be consulted in the adoption of every policy and the laying out of all our plans. He has graciously consented to take us in as partners in life's work. But we sometimes forget to take all our matters before Him, and find out what His will is. He ought to be consulted in all affairs that we call secular or personal or temporal. It is well with us if we draw upon his infinite wisdom and energy for all our work. Let us not wait until we get into trouble to take it to Him to get the tangles out, lest it be with us as with King Saul who had tried to go independently to God. When he came to grief and lost hope and courage, then he turned to God, but it is said Jehovah answered him not, neither by dreams nor by Urim, nor by prophets. Much of our failures and mistakes and disappointments would be saved us if we took God into our counsels at the beginning.

Pastor W. T. Powell, First Church, Chattanooga, writes that he and his church wish to be of assistance to the young men coming to Ft. Oglethorpe or Chickamauga Park for training in the army. Any who have friends going there will confer a favor by writing him. The pastors in Jackson, Miss., will be glad to be of help and their churches will do what they can to help in the care of the spiritual life of any who come to the military camp in Jackson. Thousands will be coming here for training. Write to Rev. W. A. Borum of the First Church, Rev. H. M. King of the Second Church or to Rev. Lee B. Spencer of Griffith Memorial. They will do all that they can to help the boys maintain a high standard of Christian living under difficult conditions.

We have just received a copy of the annual catalogue of the Southern Baptist Theological Seminary. It shows an attendance of 332 men and of 97 women students. There are 145 schools and colleges represented, sending 267 students, of these Mississippi College sent thirteen, the University of Mississippi five, (an unusually large number for a state school); Wake Forest College, 28; Mercer University, 24; Richmond, 22; William Jewell College, 17; Furman University, 14, and other schools from eight on down to one. Seventeen are registered from Mississippi.

The month of June was by the convention designated as the time for special emphasis to be put upon our Education Work and special offerings solicited for it. It ought to receive the attention of every church and every pastor. The convention has gone about each year planning larger things for the colleges and they have been carried out by the commission in the expectation that the contributions from the churches will take care of the expenditures. The amount asked of them this year is \$25,000, and it is immediately needed to pay for improvements already made.

Pastor J. B. Quin began his meeting at First Church, Grenada, last Sunday, himself preaching and B. W. Hutson leading the singing. W. A. Chisholm and W. E. Holcomb were with him four days preceding the meeting in a Sunday School Institute.

Dr. Geo. H. Varden, long prominent as a Baptist preacher and writer, died at Lexington, Ky., May first, aged 82 years.

A number of Mississippi College men have gone to the officers training camp in Little Rock and others have enlisted in various arms of the service.

Whiskey drinking and profanity are common among the men who attend dances. Indecent dress and immodest positions are the usual adornments of the women.

Pastor H. J. McCool finds plenty of work to do in his new field at Wynne, Ark., and some destitute territory in the surrounding country, but that is what he likes.

It is mighty poor patriotism that professes loyalty to America in its conflict with the most unscrupulous and barbaric assaults of Germany and at the same time seeks to weaken or oppose those who fight with us, or destroy sympathy for them in the same struggle. It is the sort of patriotism that threatens every American interest and sleeps in the same bed with treason.

Dr. Pitt, editor of the Religious Herald, Richmond, Va., has not attended the Southern Baptist Convention for several years and announced that he would not go this year. But Dr. McDaniel, a Richmond pastor raised the money and ordered him out of Richmond and he is going. Congratulations, brother! That happened to us once.

The Watchman Examiner recommends that two convicted prize fighters who have recently become Baptist preachers be appointed sergeants at arms for the Northern Baptist Convention and the two societies which have been having their differences pay the expense. We will need something at New Orleans, but are inclined to think that the weapons of our warfare had better not be carnal.

A battery of field artillery is in process of forming now at Mississippi College. More than eighty have signified their purpose to enlist and organization was tentatively made by electing temporary officers as follows: Captain, Frank Anderson; first lieutenants, Andy Tate and George Hartman; second lieutenants, Winston Borum and Luther Maples. Two of them are ministerial students and all are splendid young men.

Brethren N. T. Tull and J. E. Byrd spent Saturday, April 28, at Mt. Pisgah church in Yallobusha Association in an all day meeting. They report a fine congregation and a superfluity of viands. They found it the same way at Longtown in the Coldwater Association on Sunday, where Pastor S. W. Rogers was master of ceremonies, and had gathered the folks from far and near. He is preaching to only eight different congregations.

Rev. Albert R. Bond, A. M., D. D., became editor of the Baptist and Reflector of Nashville, Tenn. Dr. Bond is well known to Baptists of Mississippi, having been pastor at Magnolia, Clarksdale and Aberdeen, and has literary tastes which fit him for the work upon which he enters. He has bought the stock of the late Dr. E. E. Folk and assumes the position of editor and manager. Brother Editor, here is our hand and every good wish.



## THE CAUSES OF UNBELIEF.

There is nothing so disastrous to the Christian's spiritual life as unbelief, yet, sad to say, somehow we scarcely get rid of one until another is contracted. The only way to avoid these germs is first to find the cause and then apply the remedy.

In searching the health notes of our Great Physician, I find:

1st. That germs are often contracted in childhood. Parents though extremely careful of their little one's physical welfare are often careless of the seeds of inconsistencies. They are rightly careful of the drinking cup, but there are germs of unbelief just as deadly as those of the White Plague. You will remember that the enemy sowed tares while the watchers slept.

2nd. The germs lurking in the influence of the world. Turn to Luke 8, read the parable of the sower. The seeds of faith and loyalty fall upon many really loving hearts. These start out fully meaning to put up a good honest fight, but their youth is weak and the world's pleasures, the world's smile is too alluring. Life is so full of earthly business, that prayer and study of God's word, the prescription given us by our Great Physician, are neglected until the world has completely filled their hearts, leaving no room for any thing Godly.

3. Sometimes as with the Pharisees, doubt arises because the truth isn't pleasant. Jno. 8:44-46. It is somewhat of a shock to our self-conceit just when we think "All's well" with our Christian life. Some one discovers a gap left down and stinging criticism drives us to doubt because we can't bear to hear the truth. Again, like Thomas of old, not willing to accept the testimony of those who have known and seen the Lord we must first thrust our fingers into the nail prints even though it tears the wounds afresh.

Very often those who for years have lived close to their Master's side gather somehow these fatal germs of doubt and I believe the cause is just the same as was Peter's when the night he tried to walk the stormy waves of Galilee to meet his Lord.

You remember just so long as he kept his eyes upon his Savior he felt no fear, but a glance at the raging seas and Peter began to sink. Doesn't it seem that after that experience the tender chiding from his Master, "O, thou of little faith, wherefore didst thou doubt?" would have kept his gaze steadfast? But alas another night not on the sea, but in the dark garden of Gethsemane, Peter was so busy fighting his fellow man, believing he was defending his Master's cause and his manly rights, that he again lifted his eyes from his Savior's face and again he sank, this time so deep beneath the waves of temptation and doubt that he didn't have the strength to pray as before, "Lord, help me."

Has Peter's experience ever been yours? It has been mine. But listen. Did Jesus leave Peter to sink? No! The Lord turned his blessed face to meet the despairing eyes of the sinking disciple, and I am sure Peter heard again the tender, mournful voice, "Wherefore didst thou doubt?"

MRS. J. B. WILSON.

Doddsville, Miss.

## FOREIGN MISSION RECEIPTS.

The following figures will be in the Board's report to the convention in New Orleans:

Gross receipts from Mississippi..	\$ 28,507.41
Total cash receipts from all sources for current support..	560,767.52
Expenses deducted by the states..	21,199.15
Total Foreign Mission contributions including state expenses .....	581,966.67
Amount received on debt .....	190,589.05
Total cash received for Judson Centennial ..	212,829.96
The total amount from all sources including current support, debt, Judson Centennial and state expenses .....	\$964,186.53

I have the deepest pain in reporting to the denomination a debt of \$40,605.07 after a years of intensely hard work and earnest effort to pay one and avoid another. I will not here trouble you with an account of how we have cut expenses and severely limited appropriations in the face of need and importunate appeal, nor with suggestions about how the denomination can better take care of its work. The Board will present some of these matters to the convention in its annual report, to which I earnestly hope serious and prayerful attention will be given.

Yours sincerely,

J. F. LOVE,

Corresponding Secretary.

## BAPTIST ORPHANAGE AND SUNDAY SCHOOLS.

In the early 80's I was called a crank and was told that I made prohibition and total abstinence a hobby. My ultimatum was total abstinence for the individual and prohibition for the nation. I want to see every Sabbath school, be it Baptist, Methodist or Presbyterian, give one Sabbath's collection in each month to the Orphanage of their denomination. The money would come in regularly and prevent having to borrow from the banks to tide over the summer months. It will teach them beneficence, they will soon be giving enough to take care of an orphan. They will give more to missions and other objects. If each Baptist church will have a committee to solicit a small monthly contribution and let one of them collect it on the first days of each month and forward it to Brother Carter. Let Brother Carter designate one day in the year as Work Day and every one give the proceeds of that day, let this be in addition to the cash collection on Thanksgiving and the Orphanage cars each year. The following is an extract from the manager's report in the Methodist Orphanage paper, The Home:

"We think the monthly plan of contributions from churches and Sunday schools the best plan we know of and if all our pastors and superintendents would observe it, we would have no trouble about financing the home adequately. We are glad to note that more churches and Sunday schools observed this plan in whole or in part this past year than the one before. I do not see how we

would get along without the special offerings on Work Day, Thanksgiving, Christmas and Easter as those special times make special appeal to a great many who do not observe the regular plan as well as a number who do observe it."

I think it better to remember the worn out ministers and their widows on Christmas. This one collection in each month for the Baptist Orphanage may be a hobby of mine if it is and you want to stop me from riding it adopt this plan.

Yours for the Orphanage,

W. H. PATTON.

Shubuta, Miss, May 4, 1917.

## ENLISTMENT IN OKLAHOMA.

J. G. Chastain, Missionary.

The writer has just completed a six weeks' engagement with the pastors and churches in northwest Oklahoma. This was the last part of the state to be settled up, many people coming down from Kansas and Missouri to file on homesteads. As there is no timber and most of the immigrants were of limited means, at first they lived in dugouts, half-dugouts or sod houses, a few of which still remain, though hard by is now the little framed residence constructed of lumber brought in on the new railroad.

Many things are ubiquitous, for example, the jack rabbit, storm house in every man's yard, Ford car, wind-mill, good water, boundless bald prairies and the murmuring or whistling winds that never sleep. The country is accurately checked off with straight public roads which run with the points of the compass and bound the sections of land. The elevation is from 2,000 to 4,000 feet above the sea and the face of the country reminds one of old Mexico except that there are no mountains. The land is gently rolling—sometimes entirely level and did not have to be cleared. The farmer mounted the cultivator behind four large horses, gathered up the whip and reins and drove off, with never an obstruction of roots or rocks. This is a great wheat country, but the rains do not always come in time.

For convenience the Baptist State Board has wisely divided the state into seven districts. They have 1,100 Baptist churches, 44 white associations and five of the Indians, with a membership of 85,000. Besides these there are 35,000 negroes and their last baptisms have not yet been heard from.

This part of Oklahoma is sparsely settled, hence the churches being new are weak both in numbers and wealth, yet in Woodward-Ellis Association where I labored there are twenty-five churches, eleven of which have full time preaching and ten have parsonages. These full time country and village churches pay the pastor only \$600.00 to \$800.00 in money, but furnish him a home and he has his cow, garden, chickens and fruit. This enables him to live as do his members. They help him to buy a Ford car which doubles his usefulness. Looked at from every standpoint this arrangement is well nigh ideal and is proving a gratifying success.

Since I left Mexico four years ago I have



labored in six different states, taking part in 25 church-to-church campaigns, and I am free to say that I have found no other section where the village and country churches measure up to these in northwest Oklahoma. They started out with the idea of full-time preaching, and as a result there are only four churches of the 25 in Woodward-Ellis Association that still hold on to the old custom of one Sunday and some of these are planning for half-time.

Their Sunday schools, young people and women are finely organized, and with their every Sunday preaching they easily hold together and are doing the best work. They assign to each member his part and he performs it. As a result they keep their pastor paid up-to-date, and they usually go beyond their apportionment for missions and other objects of the general work. Back of all this is the spirit of harmony and co-operation among these pushing young pastors, who are always on their job and are bringing things to pass. Nor are they unmindful of the stranger within their gates. Time and again did they arrange for the visiting missionary to preach in Spanish to companies of Mexicans, hundreds of whom today are at work on the railroads and in the mines in Oklahoma. Baptists in Oklahoma have a bright and promising future. Heaven's choicest blessings on them.

#### THE LIFE IN CHRIST.

**The Life in Christ**, by Edgar Young Mullins, D. D., LL. D.; Fleming H. Revell Company, New York, Chicago, Toronto, London and Edinburgh.

Modern theology has this peculiar virtue, that it is a blending of the mystical with the practical; a fusion of the ideal into the real. Nowhere is the truth of this statement more strikingly illustrated than in the present work. Dr. Mullins' latest contribution to the sermonic literature of the day is a series of discourses dealing with the subject of spiritual life explained in terms of science; it is not an arrangement of platitudes, of theological abstractions too vague to be comprehended, but an intelligent setting forth of the Christian religion.

The first sermon introduces a discussion of "the vitalizing principles for the ethics of all ages," and throughout the twenty-two sermons these principles are developed so clearly and logically that they cannot fail to be understood. "All fields," he says, "are just new combinations of the old elements." The thought advanced in the initial discourse is elaborated in the next; he brings us to a consideration of the scientific definition of life. Life is a correspondence between organism and environment. In the organism is found the principle of life, but the conditions of life must be supplied by the environment—and the condition of receptivity is simple union. The result is life. He points out to us that this is as true in the realm of spirit as it is in the natural world; when correspondence fails death ensues. Spiritually Christ is born in every one of us when we subject ourselves to the influx of the divine power. "Little," says Dr. Mullins, "do

men and women dream of the unsuspected beauties of character in the depths of their own nature." These hidden beauties of character can be brought to light only after we have become submissive to the play of eternal forces. The human soul is the organism, it feels its affinity to Christ, its environment; it realizes the principle of life in itself, and its incompleteness. For this cause did God send His Son "to give His glory and to perpetuate it." When we consider God's native impulse to bless (Quoting text) His inherent and inborn longing to communicate of His own ineffable joy, . . . we no longer wonder that the great redemptive enterprise filled His being with that overflowing and exuberant purpose and love that resulted in the incarnation of His Son." The scientific proof of Christianity is found in Experiment; if we fulfil the condition of receptivity failure is an impossibility; the Divine Promise is unchangeable. In Christ there is life; the soul that is yielded up to Him will be filled and completed.

The work is written with that insight which is a distinguishing mark of Dr. Mullins'. The exponent of moral evolution, he professes to a sane mysticism, a practical idealism. Imbued with the teachings of science and philosophy, he makes these mediums the servants of religion; recognizing the so-called immutable laws of nature, he asserts the superiority of spiritual law, and proves that the higher controls the existence and nature of the lower, that the spirit of individuality of the creator determines the curve of character in the creature; he explains the harmony existing between grace and nature, asserting that "sin is simply power in reversed action;" he endeavors to prove the affinity between God and man. "Power," he says, "is used to manifest Love. This is the curve of the universe and the curve of man's nature." At no point does Dr. Mullins strike a discordant note; his teachings ring with the clearest and truest harmony. Influenced directly by Drummond and indirectly by Emerson and Herbert Spencer, he combines the Transcendental with the Empirical; he is orthodox without being narrow; he explains by concrete example the abstractions of the Spirit world; he is sufficiently abstract to please the most intellectual and concrete enough to satisfy the least enlightened. In attempting to explain religion in terms of philosophy and science, his thought is developed so logically that you are constantly anticipating his next proposition. He stimulates thought and investigation; though he speaks with an authority that is final you so much appreciate its joy being final that you cannot tire of viewing it from every possible angle and in every conceivable light. He sets your mind in motion, and by the manner in which he makes an assertion, some philosophical or scientific term he uses, he suggests to your thought multiplied ideas and truths, and yet, they are all concentrated toward one centre, Life in Christ. And there are passages of wonderful poetic beauty!—But underlying all these, we see in this work of Dr. Mullins' a result of his correspondence with the Divine. "Surely," we say, "this man has been with Jesus."

#### MISSISSIPPI WOMAN'S COLLEGE.

On Sunday last it was my privilege to deliver the commencement sermon at the Scott County Agricultural High School and on Monday to give the baccalaureate address. This school is located at Harpersville, ten miles north of Forest. Prof. Curtis Moore is making a great success there and among his splendid faculty there is one of the finest young women the Woman's College has ever sent out, Miss Suedie Thompson, daughter of our beloved pastor at Forest, W. H. Thompson.

Monday night Miss Marie Temple, of Hattiesburg gave her Senior Recital in Expression.

Wednesday was a holiday on account of the enrollment reaching 300. In the afternoon the student body paraded through the city carrying banners suitably inscribed, each girl wearing a large paper bonnet with a large "300" thereupon. After the parade special cars were obtained and all repaired to the river bridge where the Leaf and Bowie rivers come together. Here, after several hours spent in fishing, wading, bathing and kodaking, supper was spread, after which all regretfully turned homeward. By the way, the enrollment is now 306.

Prof. and Mrs. Bennett and Miss Montgomery attended the State Teachers' Association at Columbus.

Friday night the Glee Club chaperoned by Misses Garrett and McLean, gave a concert at Columbia. They report that they were greeted by a crowded house in the large high school auditorium and say Columbia is the finest town in the state.

Thursday afternoon a Junior recital was given by Miss May Bland, of D'Lo, in expression, and Miss Christine Davis, of Biloxi, in piano.

Saturday afternoon the violin pupils of Miss Peters gave a recital which was enjoyed to the utmost by a large audience. After the recital there was an art exhibit of the pupils of Miss Anna Belle Franks, and also an exhibition of the work done by the kindergarten pupils.

Elsewhere in this issue will be found the commencement program lasting from May 24th to May 27th. All the friends of the College are most cordially invited to be present.

J. L. JOHNSON.

#### MISSISSIPPI WOMAN'S COLLEGE COMMENCEMENT PROGRAM.

Thursday evening, May 24th, 8 p. m., General Concert.

Friday evening, May 25th, 8 p. m., Expression contest for Smith Medal.

Saturday May 26th, 6 p. m., Class Day Exercises.

Saturday evening, May 26th, 8 p. m., Graduation Exercises.

Sunday morning May 27th, 11 a. m., Commencement Sermon at First Baptist church by Rev. W. M. Bostick, of Columbia.

Sunday evening, May 27th, 8 p. m., Sacred Concert.



# The Baptist Record

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When your time is out, if you do not wish paper con-  
tinued, drop us a card. It is expected that all arrearsages  
will be paid before ordering paper stopped.  
Obituary notices, whether direct, or in the form of res-  
olutions, of 100 words, and marriage notices of 25 words,  
inserted free; all over these amounts will cost one cent per  
word, which must accompany the notice.

## EDITORIAL.

### WHY DON'T DEACONS DEAK?

The principle of sowing and reaping is so ingrained in nature, so unfailing and universal that it has become more or less rubbed smooth in our common use of it. There is more than one truth involved in the oft quoted remark of Paul in Galatians, chapter six. Look at them a bit. One is, that if you reap you are bound to sow; another is, if you sow you are bound to reap the same in kind; and still another is, that you are likely to reap a great deal more than you sow. But one thing about the origin of this teaching of Paul does not seem to have been observed. Its origin and application are one in that passage in Galatians. While it is an axiom of universal application, the purpose for which Paul introduced and used it seems to have been entirely overlooked. Proof of this is seen in the shock which some readers will feel when they are told that Paul was talking about paying the pastor. Yes, that is exactly what he had in mind and was seeking to get into their minds when he wrote this paragraph to the Galatians.

Listen to him carefully as he opens the paragraph: "Let him that is taught in the word communicate unto him (share with him, that teacheth, in all good things." Now read on and we will come back to this. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption, but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well doing: for in due season we shall reap if we faint not." Now the poverty of preachers is proverbial; and where they are not poor it is not as a rule due to the salaries they are paid by the churches. But where they are poor it is due to the salaries they are paid (sometimes unpaid, by the churches. It is a sin in a church for the pastor to be allowed to live below the average standard of the people to whom he preaches; a sin for which they pay in spiritual impoverishment. Their spiritual poverty is in proportion to his material poverty and the first is the natural effect of the second. They fail of the development that

## THE BAPTIST RECORD

Thursday, May 10, 1917.

comes by giving and he cannot feed them spiritually while he is anxious and perplexed about his family's support.

Recall that the command is for those who are taught in the word to share with him who teaches in all good things. Whatever material blessings and advantages you have you ought to see that your pastor has. If you have a comfortable home and a table well supplied, you ought to see to it that he is provided for in the same way. We personally know and doubtless you do too, some skin flint Baptist church members that fare sumptuously almost royally, every day, with stores of provision and cotton who allow their pastor and others to preach to them and then go in want of the common articles of necessity. We are sorry they in most cases do not read the Baptist Record. There would be a chance for them to correct it. May God have mercy on their stingy souls and help them to find repentance.

This is a stressful time on pastors. They are producers of moral values and enhance the material values in every community where they preach, but they themselves do not get the material benefits. Not being producers directly of the common commodities they have everything to buy. Now the prices of all they buy are at the pinching point. They ought to be paid everything that is promised and paid promptly. In most cases their salaries ought to be raised to meet the rising prices. Nothing but faith in God can save them from anxiety and enable them to do their work without the gnawing of fear. Deacons here is your opportunity.

### OTHER WAR PROFITS.

Last week the effort was made to point the way to extracting comfort and advantage out of the present period of unrest. It was pointed out that out of the fires of the present distress would come a new patriotism in which men would be less self-centered and more conscious of community interests and more responsive to the needs of others, to the common good and to the principles of righteousness and justice. Along with this there must come a sense of unity and a spirit of co-operation better than we have had in our country of sharp rivalries and diverse population and emphasis on individuality.

More than these things there is coming an appreciation of the value of economy. This is not simply a realization of the necessity of economy. That will come too, but that is not the more valuable experience. The lesson which our people need to learn is the essential value of economy. It has both a material value and a spiritual value. No man or family or nation can continue to prosper which is wasting its material resources. Not only extravagance but wastefulness is a national trait. It has been so easy to live, to make big crops, to accumulate fortunes. We have literally run over and destroyed the very things that made us rich. The poor and worn out lands were once rich and productive. But they were butchered and exhausted. This is a sample of our way with all material resources. It pervades every industry. Machinery is uncared for and we toss aside whatever we do not need at the moment. The

nation's garbage can would feed some of the smaller nations of the world. The nation's scrap heap would arm some of the republics to the south of us. Westfulness has become ingrained. Most of our young men are today spending all they make, many of them more than they make. The young man who is accumulating a competence by enocony is exceptional.

But the physical waste is the smaller part of the loss. No man, no people, can relax his grip on himself and allow his caprice to run wild without disordering his whole mental and moral being. The lack of self-control soon tells on his character and he cannot loose the rein without allowing his whole make-up to go ungirt and disheveled. The lack of self-restraint and fixedness of purpose becomes soon evident in lack of tenseness and tautness of character. His dissipation may not take the form of drinking liquor though that is a natural result, but it will be seen in inattention to business, lassitude and ennui. There are worse sins than making money and better traits than those of being a spendthrift. No man ought to have everything he desires, or he would soon desire nothing that he has. Economy in material things develops high qualities of mind and fine spiritual control. It may take war, and a long one to teach some people the value of it.

Closely related to this is another benefit that will come to some through the ordeal of war, namely, the development of real efficiency, the capacity and ability to do things, to bring to pass things worth while. Necessity is said to be the mother of invention. It is a natural provocative, stirs men up to think, develops the mental passion and purpose to overcome. When life is easy, men are flaccid and flabby. When tasks are difficult they grow hardy and robust. We are all inclined to follow the line of least resistance, which is always retrograde, down-grade. But the mountain of the Lord's house shall be established in the top of the mountains; and all nations shall flow unto it. The tide of tendency is turned and the stream flows uphill. The kingdom of God makes men by giving them hard tasks.

Our friends, the enemy for the time being, the Germans, have set a high standard in efficiency. They have been taught to think, and their thinking was turned to practical account in the material world many resources and forces. If this is what kultur means with them, they excel in it. The prosecution of the war and the solving of domestic and economic problems that arise out of it, will make great draughts upon our intellectual and spiritual energies. Men will have to think while they work and act while they think. In some ways history and progress are the survival of the fittest. This is no time to "lie down." Every man must stand on his feet, learn to work with his head and hands to utilize all the materials at hand to the best advantage, and to work with other people. If honey can be had out of the carcass of the lion, surely some compensations will come to those with minds open out of the fiery furnace into which we are cast.



## HELL AND HADES.

There is need of serious thinking and conscientious teaching on the subject of hell. Some are ready to toss it aside as a relic of medieval theology outgrown by the modern conscience and hardly proper to be mentioned among the polite religionists of today. Others have no use for the word except as a convenient piece of profanity when the wish to consign an opponent to a place from which he cannot emerge to bother. Others speak of it so flippantly and frivolously as practically to render it a subject of joke. It is possible that some preachers, though believing in it as a reality, have never taken in the horror of it sufficiently to put a note of awe and tenderness in their message and a fervor in their appeal to the lost.

Some of the things which the Bible teaches about hell will be spoken of in later articles. In this one attention is called to the names in the Bible and in common use to indicate the place or condition of those who leave this world without having made preparation for the next. A good brother recently remarked that he didn't like the American revised version because it left out hell; which only went to show that he was not familiar with the American revision. This revision retains the word hell in every place where it properly belongs, as in Mt. 5:22, 29, 30; 10:28; 23:15, 33. It is also found in Mark 9:40; Luke 12:5; James 3:6. In one other place Lk 18:19, the reading is properly "The Eternal fire" which means the same thing. In one place II Peter 2:4 the word hell is a translation of "tartaros," nowhere else used in the Bible. In the other places in the New Testament where the old version was hell, the American version has hades, a word which means literally "the invisible," the state of the departed without expressing by the word the opinion as to whether it is a place of torture or a place of happiness or a place of unconsciousness, though other words in connection with it generally indicate the condition whether good or bad. The same is true of the word "sheol" in the Old Testament, though we do not turn back to consider that now.

In one case, that of the rich man who died and went to hades it is evident that he was in hell, for he says he was "in torments" and "in anguish in this flame." But the word hades, translated hell in the old version does not of itself mean hell. Of Jesus it was said "Thou wilt not leave my soul unto hades." Acts 2:27-31. This does not mean that Jesus went to hell, for He certainly did not. He himself said, to the penitent thief, "Today shalt thou be with me in paradise," and his last words on the cross were "Father into thy hands I commend my spirit." When it is said, "Thou wilt not leave my soul unto hades" it means simply that he will not remain in the invisible world but that he will come back. As it was also said that his body would not see corruption in the grave. When it was said of Capernaum that it should be brought down to hades, the prophesy means that it would be blotted out of existence and men would search for it in vain. When it is said of the church of Christ that the gates of

hades shall not prevail against it," we are to understand that unlike Capernaum it should not cease to exist or be blotted out of existence. It may be true that the forces of hell are arrayed against it and that they will assault it fiercely but that meaning is not in the word hades. This same word occurs several times in the book of Revelation, but it does not mean there the place of torment or final punishment of the wicked. Jesus is given the keys of death and hades Rev. 1:18. This means that he has control over the other world, the invisible world, and the entrance to it just as he does of affairs in this world. In the sixth chapter there is a prophecy of famine in which death and hades followed to reap the grim harvest of men, such a time as now threatens a large part of the world. In the twentieth chapter death and hades are said to give up the dead and death and hades are themselves cast into the lake of fire. This does not mean that hell is cast into fire, but that the invisible world which still holds those unsaved shall be cast into hell. Hades is hell to the man who is lost, though it is heaven to the man who is saved.

The word which in the American revision is translated hell is *gehenna*, probably meaning the "land of Hinnom." This became the name for the place where lost men go when they die and from which there is no hope of escape. *Gehenna* was a place outside the city of Jerusalem where all the refuse, including dead animals, was carried and where it was supposed to be buried. This will explain when he says, "where their worm dieth not and the fire is not quenched." This place is graciously hidden from our eyes (hades) but enough of its horror is revealed to us by the word of His grace to warn us and turn us away from entering or being cast into this place of horrors and flames. There is no language more descriptive of suffering and hopelessness than that of the New Testament which tells us about hell. And in nearly every instance the words are from the lips of the Lord Jesus who knew as none other could what hell is and means. There are no tenderer words of love in all the world than those which He spoke and there are no more fearful pictures of anguish than those which He gave in describing the condition of the lost. Hell to Him was an awful reality which drew Him from the Father's home to bear the sins of men that He might redeem them from sin and its consequences in death and hell. If we can understand His sufferings on the cross, He seems to have passed within its power for the moment when He cried "My God, My God, why hast thou forsaken me?" It is the knowledge of this that puts a deeper note in the music of our hearts when we sing: "Unto Him that loveth us and loosed us from our sins in His Blood. \* \* \* to Him be the glory and the dominion forever and ever. Amen."

## GLIMPSES OF HEAVEN.

Heaven and hell are alike in this, that each is the ripening of a life, the maturity of all the influences that have been allowed to have sway in the formation of character. They are also the consummation of the work-

ing of God's plans of righteousness and grace. They are not arbitrary allotments, without cause or reason, of place or destiny to men; they are not even rewards or punishments imposed by arbitrary will, but are the natural consequences of lives and forces now existent and operative. As time is the embryo of eternity so the life here in this world contains potentially all that shall be unfolded for us throughout eternity. This is not to leave out the grace of God in salvation, or in the making of heaven what it is. Far from it; the grace of Christ is the force which admitted and operative in the life in this world produces the final result which we speak of as heaven.

The last two chapters of Revelation give us glimpses of heaven, but they are presented as the consummation of God's plan and the result of forces that have been in operation in all the preceding chapters. They are a description of what is realized at the coming of Jesus and the resurrection of the body, but they are also a description of the lot of those in whom the kingdom is perfected and who come to the limit of their capacity into the joys of heavenly society and fellowship at death. The Bible here and elsewhere seems to represent heaven as a place, a definite locality; but it is probable that too much stress has been put upon the idea of outward place rather than of inward condition. More of happiness and usefulness depends on the inner man than on the external surroundings.

The outward conditions are represented as having undergone radical changes. John "saw a new heaven and a new earth, for the first heaven and the first earth were passed away." This may mean a complete change in the physical conditions of the heavens and the earth; or it may mean such a change in ones personal condition and point of view, and of the moral rearrangement of all things as to be represented by the strong figure of the new heaven and new earth. The people of God constitute a re-organized society spoken of as a new Jerusalem. Their character is summed up in the short description "holy city, as a bride adorned for her husband. They are such as shall attract the love of Christ now for what they are and give Him great joy in them for the beauty of their character. They enter upon a new period of glorious knowledge of and fellowship with Him. This close and constant communion with Him is expressed in the words, "The tabernacle of God is with men and He shall dwell with them, and they shall be His people and God himself shall be with them and be their God. This repetition of phrases indicating fellowship shows how full and joyous is the intercourse between God and His people in the coming world. Next to the possession of stainless life and dependent on it is the intimate communion of the Lord and His Saints.

Then come the words which tell the tender ministry and comfort which His presence brings to the redeemed on the other shore. He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning nor crying nor pain any more; the first things are passed away.

(Continued on page 7)



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

We failed to reach our apportionment for Home and Foreign Missions, but let us thank the Lord for what we did do.

There are two ways to take a failure: we may become discouraged, disheartened, dis-jointed and quit the fight; or we may take it as a challenge to the best there is in us and redoubling our energies go in with all our might for victory. The Baptists of Mississippi are going to make their failure to meet their apportionment a challenge to greater undertakings.

There are a few more places for delegates to the Southern Baptist Convention. If you are going and have not already received a credential card write for one. First come, first served as long as the places hold out. If you have been elected by your association you will not need a card. Take a minute of your association with you. Those who decide to go at the last minute can find me at the secretary's desk all day Tuesday, and if there are any places left you can get a card from me there.

Let us not be cast down by our failure to reach our apportionment to Home and Foreign Missions. I feel sure that we have all done the best we could. I have never before received so many letters from the pastors assuring me that they had pushed missions with all their might. With a great bulk of the contributions received there are letters assuring me that while the amount sent in is below the apportionment still under the conditions it is proportionately more than had ever been given before. I know we have never worked harder in the office. It seems that we have done everything we could have done to get the information to our people, to inspire them to their most heroic efforts. No one regrets more than I do our failure to come up in full, but I shall not go to the convention downcast over it. I believe in God and I believe in my brethren. My faith was never firmer and more fixed than it is now. My confidence in ultimate success is stronger than it was ever before. I know that there are tens of thousands of as true and loyal Baptists in Mississippi as can be found anywhere in the world. I know we have as loyal, consecrated, earnest, devoted and efficient set of pastors as any place in the world can claim. Knowing these things I am not cast down, but this failure only arms me for a more strenuous effort and assures me of a more glorious victory when it is attained. Brethren, putting all confidence in God and having abiding faith in my brethren, I am looking forward to a new year's work in which our efforts shall be crowned with success.

### A Spiritual Awakening.

The work of the kingdom of God is spiritual work. There may be and is a business side to it, but the thing that makes it go is not business method, but spiritual power. It matters little what kind of a financial method our churches have if they are not spiritually alive, for the securing of funds for kingdom interests will always be determined not so much by the method we have as by the spiritual dynamic which impells us to give.

I do not mean to say by this that we should not have method. With all my soul I believe in method. I am behind the budget system and believe in it and am doing all in my power to get all of our churches to adopt it. But I am trying to call attention to the fact that the system itself will not save us. A system is but a method of operation, but there must be something to operate. It takes steam to run an engine, electricity to run a motor, life to run a human being, and spiritual life to run a church. When spirituality runs low gifts to kingdom interests fall off, and that in the face of increased prosperity and efficient business methods in church finance.

Our five year program calls for prayer on the part of our people for a revival of spiritual power. We must not overlook this. There is nothing more needed now. The spirit of war is abroad in the land. Many hearts are turned to the scenes of bloodshed being enacted on the fields of Europe. Human events from the dark side of life loom large. Spiritual things are crowded off the map. Everything conspires to cultivate the sensual, the worldly, the devilish. In this awful time it is harder to get one's mind and heart fixed on heavenly things. But so much more is needed.

Brethren, let us pray for spiritual power to save us from denominational stagnation in this hour of carnage and strife.

### THE REAL BUDGET PLAN.

There is a familiar advertisement of Old North State tobacco which reads like this: "There are just two kinds of smoking tobacco—Old North State and the others." The same might be said of budget plans. There are just two kinds—the Real Budget Plan and the others. The fact that a plan is called "the budget" doesn't mean that it is the genuine article.

I want to throw out a caution against calling this, that and the other plan "the" budget plan. There is an unailing test which you may apply to your plan to see if it is "real." If your plan enables every dollar that comes into the Lord's treasury through the plan to aid in the support of every cause represented by your church according to a definite percentage basis, then it has one marked feature of genuineness about it. If

your plan does not provide for an equitable distribution of all the funds coming into the treasury through the plan, then it is one of "the others" and not the real budget plan.

A mere envelope plan of systematic giving is not necessarily a budget plan. The use of the word budget signifies the budgeting of the needs of your church for all the causes to which it proposes to contribute. In this way the church fixes the minimum standard to which it must go in its financial work for the year. Systematic giving is a part of the plan, but systematic giving without a definite aim fixed is not giving on the basis of a budget schedule, and is therefore not a budget plan. If your plan gets anywhere it must know to start with where it is going.

Moreover, the perfectly good word "plan" should not be abused either. If your plan is not complete it is not a plan at all. If you plan a house, for instance, it includes a foundation plan, a floor plan and a roof plan. If it hasn't all these features it is not a complete plan. So with your financial plan. It must have certain definite features. It must have a definite task fixed, which is the budget schedule of needs to be met by the church. It must have a definite guaranty in the form of personal pledges from the membership that the full obligation of the church shall be met. It must have a definite method for gathering in the funds to meet the obligation in a regular and systematic way. Without these features your plan is imperfect. It is not, in fact, a plan at all.

### GREATEST NEED IN TIME OF WAR.

By Georgia Robertson.

We have been drawn into this great war in defense of humanity and democracy and it behooves us to study the situation confronting us with all the thoroughness, earnestness and determination we possess.

We all know that we are pitifully unprepared; that the enemy we are to face has held three world powers at bay for thirty-one months; that her training and preparedness was the most complete the world has ever seen; that if victory to her opponents abroad should be declared we might find ourselves left alone to battle against her.

She has all the knowledge experience has taught her in nearly three years' constant fighting; she has the power of the most thorough organization known; she has the autocratic authority to direct and carry out her plans.

It may prove to be no light task we have undertaken, and when we consider how much hangs upon the issue we should not be willing to adopt any half-way measures, but should study the situation from every angle, and make the best use of all we can learn from the experience of those who have been in the conflict.

We must heed the words of our President and provide an adequate food supply if we are to win the war. No matter how great our financial resources, they will not save us, and even had we trained men, ammunition, hospital supplies and all other necessary

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equipment, we could not win without a sufficient food supply.

We must have food enough not only for our own people, but to help feed the allies, with whom we are now fighting, and can we harden our hearts as before our mental vision we see the worn emaciated hands of the starving peoples of Europe stretched out to us, the thin little wan hands of the Belgian children, and the pitiful little arms without hands reached out to us silently pleading for the daily pittance which our country is sending them, just to keep life in their emaciated little bodies, not enough to nourish them properly so they can grow into sturdy men and women prepared to do their work in the world, but just to keep them alive, two meals a day costing three cents each. And shall we withhold this bit and let them fall into children's graves or shall we use every possible means to increase our food supply?

While we should cultivate our back yards, do extensive farming, increase the acreage by putting under cultivation waste land, we must not stop here. Every bushel of grain harvested, every bushel of potatoes or other vegetables grown, must take the labor of those who could be of service behind the guns, or in the munition and industrial plants; every bushel of food produced must have seed or grain planted to produce it; therefore the greatest economy in order to secure substantial gain in food supply, must come from a proper conservation of food.

There are three ways in which enormous, almost unthinkable quantities of food may be conserved without extra labor, transportation, or deprivation to any one.

Go into any of our large hotels and restaurants and watch the constant stream of trays laden with good food that has been left on the plates, either untouched or uneaten, on its way to the refuse bin. Order your meal as carefully as you can, even if you confine yourself to two or three kinds of food, the portions are so large you cannot begin to eat all that is brought you. Then much is wasted because of the variety served and the number of courses. Many even when ordering a la carte, order more than they want that they may not seem small and mean. Go into any of our restaurants or eating places, and nearly everywhere the portions are large enough for two persons, but in many cases it is not allowed to be served for two, or perhaps it is not what the other person wishes or is able to eat. If all our hotels and eating places could be appealed to in this matter as a war measure and a patriotic duty, and would serve half as much in a portion, and would reduce the price one-half or one-third, many of us believe their patronage would be increased and they would be gaining instead of losing by this change. All food wasted must be paid for by the establishment, also the service needed in preparing, cooking, serving, clearing away and removing, and the fuel used in cooking; and no human being getting a particle of benefit from it all in the way of nourishment. Then glance back to all the labor needed to plant, cultivate, harvest and transport all that food, only for it to find its way into the garbage barrel, when it might without additional expense

(except for washing the few extra dishes for serving) have been used to feed and strengthen those who needed it. But instead only wasted, and thus forcing up the high cost of living (according to the law of supply and demand) until those in even moderate circumstances have felt the pinch of high prices, and the poor among us are entirely unable to provide food for their children to keep them from actual hunger. Oh, the sin of it all!

Neither does the waste stop when we have passed from the public eating places, as anyone who sees the refuse that is taken out of our kitchens can testify. Perhaps the greatest waste there is in bread. We have all seen the burlap bags carried by some of the garbage collectors, filled with bread to be used as chicken feed! We are told if we have a scant wheat crop many may be eating corn bread instead of wheat bread. We cannot send corn meal to England not only because they have never learned to use it there, but they do not have ovens like ours in their kitchens. Their bread and pastry, even among the poor, is all sent out to the public bake ovens, so they have not the facilities for using corn meal. All the surplus food from gardens and farms should be carefully gathered and dried or canned.

Large quantities of fruits and vegetables go to waste in the country every year because the labor and cost of gathering and marketing them leaves no profit for the farmer. Some of it is of inferior quality but it has much food value. If the Federal Employment Bureau of the Department of Labor could get in touch with these farmers, and could notify those living in near-by towns, cities or villages, who would be willing to take a Saturday half-holiday and go out and gather the fruit and vegetables themselves, it would aid much in conserving the food supply, and be of real help to both the farmer and the city dweller. Could not the Associated Charities send some of those on their lists out in heavy auto trucks to gather the fruit? That not needed for immediate consumption could be dried for winter use, and at small cost would supply the fruit which all dietitians regard so beneficial to health.

Another way in which enormous quantities of food are wasted is through poor cooking. Either the food is so unpalatable it cannot be eaten and has to be thrown out, or it is cooked so it is indigestible and the nourishing qualities are impaired. It is the solemn duty of those who are responsible for the feeding of others to know how to combine and how to cook food that it may be digestible and nourishing, as well as palatable. Also how to use the less expensive foods, that money needed for other uses be not wasted unnecessarily on the table.

And now we come to the last and the most enormous waste of our food supply. As admitted by the distillers and brewers, over 618,508,096 bushels of food grains go into their hoppers every year. Enough last year was used by them to supply 4,000,000 people with rye bread for 100 days; 56,000,000 people for 100 days with corn meal; 100,000,000 could have been supplied with 18

pounds of rice each; 100,000,000 people with one gallon of molasses each; 208,200,000 loaves of rye bread could have been made. This gives us some idea of what the brewing and distilling industries deprived us of last year, when we were suffering from the high cost of living.

If this represented all the loss to our people last year it would not be so startling. We must visualize if we would comprehend the full extent of the loss. We must see the children that went hungry and cold because we spent \$2,000,000.00 for drink last year! We must see the amount of vice and crime that was committed last year because of drink; we must see the broken homes, and broken hearts that were the result of it; we must see the trail of immorality with its vice diseases put upon innocent wives, mothers, and children, because of aroused passions and weakened moral control from this drink; we must see the sightless eyes of newborn infants, blinded by vice disease resulting from drink; we must see the vast army of pure young womanhood of our country dragged into the mire and their souls defiled because of drink, which aroused their baser passions, and at the same time dethroned their moral sense until in unconsciousness their purity was wrested from them, and many of them found the door of hope forever closed. We must see the vast army of infants without a father's name or legal rights, thrust unwanted and unprovided for into a cruel world, with no mother's smile or protecting hand to guide their childish steps.

Is your patriotism so weak you are not willing to come out boldly for absolute prohibition as a necessary war measure? Is your love for humanity so weak it will not compel you to come out for absolute prohibition at this crucial time? If you fail humanity and your country, how will you face your Maker in that great day when you shall surely stand before Him? Act this very day, before it is too late. In no other way can you serve your country so nobly and humanity so truly. Let your government know how you stand. Let us send up such a demand that this thing be done, and done at once, that before the setting of another sun, the vote will be taken, and the die cast, which shall lead us on to victory, in the redemption of the world from the slavery of autocracy to justice and liberty.

#### GLIMPSES OF HEAVEN.

(Continued from page 5)

To them these things simply do not exist. Of God it is said that "all live unto him." To those in His presence the barrier and shadow of death do not exist. The reasons for sorrow and suffering have ceased. The promise of these things is to him that overcometh. We are assured that they are real; "these words are faithful and true." They are not a picture of fancy. But they are made sure to every one who triumphs over doubt, over his own inertia, over opposition over the allurements of the flesh and the world. He shall inherit these things and I will be his God and he shall be my Son.



## Mississippi Woman's Missionary Union Page

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 MISS FANNIE TRAYLOR, Auxiliary Leader.....Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford  
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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

## Delegates to the W. M. U. Southern Baptist Convention.

Northeast Section — Mesdames Tilden Prior, D. N. Garner, J. M. Cameron, Wm B. Jones and Misses Nannie Cypert, Minnie Skelton.

Alternates — Mesdames Jefferson Kent, Henry Munger, E. K. Lide, B. M. Knox, L. L. Ray, and A. C. Carpenter.

Northwest Section—Mesdames T. J. Henderson, N. W. P. Bacon, M. B. Trotter, M. C. Farrington, H. L. Martin and A. T. Cinnamon.

Alternates—Mesdames Martin Ball, M. F. Doughty, L. F. Gregory, L. C. Tyree Misses Lena Moore, Bell Stigler.

Southeast Section—Mesdames J. L. Johnson, Jr., P. B. Bridges, Jr., Joe Batson, J. T. Champlin, C. E. Burnham, J. H. Williams.

Alternates—Mesdames J. T. Christian, Abner Polk, L. G. Gates, E. E. Dudley, J. L. Rouse, Miss Mittie Morris.

Southwest Section—Mesdames W. C. Maxwell, A. K. Godbold, J. E. Thigpen, D. W. McLeod, Fred Hammack, W. J. Davis, A. J. Aven.

Alternates—Mesdames J. L. Johnson, Sr., W. A. Knight, L. P. Kees, S. C. Shields, P. I. Lipsey, Misses Ida McIntosh, Fannie Traylor.

All delegates are requested to be at the First Methodist Church in New Orleans on Wednesday afternoon or early Thursday morning, where Miss Lackey or Miss Traylor will be with the credential cards. Please see to it, sisters, that you attend to this so that when the session opens at 9:30 Thursday morning every seat in the Mississippi delegation will be occupied.

## How We Stand.

There are sisters over the state who are anxiously awaiting news as to how we came out with our apportionments. Here are the figures we were enabled to send in to headquarters:

Foreign Missions .....\$11,934.59  
 Home Missions ..... 6,123.70

Total for Missions .....\$18,058.29

The other apportionments were met.

You will see that though we fell short on Home Missions we made it up on Foreign. We were asked for \$17,000.00 for the two. Now the hearts of your secretaries rejoice over this, of course. We can truly sing, "Praise God From Whom All Blessings Flow."

But if you hear a bit of minor chord in the music we make, do not marvel. Just listen to this:

Since we closed our report and sent it in—and we waited the last minute allowed us—there has come in for the two missions more than \$1,200.

Some dear secretaries think they must wait till the first day of May to send the report—and it reaches us too late. Some forget to send it and we suffer the consequences. But we are all thankful that so many did remember. We are overflowing with gratitude that in the midst of multitudinous cares and worries we have given what we were asked to give. And we are every one going to remember next year about the report.

With loving appreciation to each and every one,

Your Secretary,  
 MARGARET M. LACKEY.

## An Interesting Letter All the Way From Shanghai.

Dearest Traylor:—

It is Sunday afternoon. I've come from the "Settlement." We are not having "quiet hour," so I slip into your room for one of those little chats I love. Too bad that I have to do all the talking! It really doesn't matter, does it, if my "settlement" is a class of street urchins in Shanghai instead of in Louisville. They are much the same in every way.

The first thing I want to tell you is about our afternoon Sunday school. You would want to stop your ears and run if you should hear them sing. Or hear them scream out the Motto Text, or other answers when the superintendent is reviewing them after the lesson. And oh, such dirty, unkept little kiddies they are who come.

I want to tell you especially about my class; a class of twelve year old boys. The class varies in number from three to twelve. One little fellow comes each day, with a small brother of about 3 on his back. This baby is all stuffed with padded clothes, according to the Chinese custom, and looks more like a little toad than anything else. The elder brother gives him the utmost care, fondles and kisses him, and never seems tired of his burden. And then he gives the utmost attention to the lesson too, always eager to hear every word I say, and wonder of wonders, seems to understand all I say. He is one of the most regular pupils I have, and I have learned to look forward to his coming. But I feel so completely in the dark as to how to teach them. Never have most of them ever heard of Jesus except in this Sunday school. I wonder again and again what we say really means to them. They know the words "Jesus" and "Heavenly Father," but what do they mean to these children. "To whom little is given, little is required," so the Heavenly Father understands and accepts any little faith they have.

You asked of the bad girl I told you about last year. I really think she is an earnest little Christian now, though she hasn't become a church member yet. I hear every now and then of some one she has urged to come to church; and one day she came running up to my room so happy because a cou-

sin had come to Sunday school. About the time this letter gets to you we will be having a meeting in the school. Please pray that this girl may come all the way. She leaves our school this year, and I shall miss her so, for I have come to love her devotedly. I have not seen a display of her old ugly temper this year.

You cannot know unless you come to China, how much the letters from the home land mean to us here, so do write as often as you have time. My hands are getting fuller and fuller as I am learning to use the little Chinese I know. I will finish the two year's course of study some time next month if nothing prevents.

Your fond friend,  
 PEARL JOHNSON.

April 1st, 1917.

## Y. W. A. Promoted to W. M. S.

On Tuesday afternoon at the home of Mrs. Newton Ellis Jr., was held a unique and most impressive meeting for our ladies at Hazlehurst where our long time Y. W. A. was promoted into a W. M. S.

Realizing that we "girls" had by right of age or marriage or point of service reached the stage of growth where we must needs "go up higher" else be hindered in usefulness and development we unanimously decided at the suggestion of our beloved leader, Miss Lackey, to organize, or reorganize ourselves into a W. M. S. Junior.

This day, Tuesday, being the time for our regular monthly social meeting, we set apart as promotion day and Miss Traylor, our state young people's leader came to be with us.

All the ladies of the church were invited to meet with us and though the attendance was smaller than we hoped for, we had a beautifully helpful and inspiring meeting.

After a fitting scripture reading by our president, Miss Alma Haley, and prayer by our pastor's wife, Mrs. Pugh, Miss Traylor was introduced to us in an appropriate talk by Miss Haley.

The inspiring words of Miss Traylor helped us to realize how fitting and natural a thing promotion is; we were just being graduated in a class of broader usefulness and service; we had developed from the lily-bud into the more perfect blossom of the W. M. S. At the close of her helpful words the members of the Y. W. A. were asked to rise, and a special prayer was offered for us as we made this step forward.

Miss Traylor then asked for expressions from some of our members as to what the Y. W. A. had meant to them. There were earnest responses from those who felt that each member of our society had really grown in every way—in spirituality, in active service, knowledge of the Bible and missions, and in love for each other.

In the absence of Mrs. R. L. Carington W. M. S. president, Mrs. Pugh then gave us a hearty welcome into the ranks of the W. M. S. on behalf of the Senior Society.

An ice course was then served by the hostess, assisted by members of the society.

In progress there is life; in life, progress. We are moving on!



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### "BRUCE."

This "over true tale" was told to me by a fine old Virginia gentleman of a type that, unfortunately, is more rare in this day than it was three-quarters of a century ago.

While this story went on, the hero of the tale lay upon the sun-warmed lawn near the foot of the veranda steps, fast asleep. He was goodly to behold in the siesta that relaxed every muscle and showed still outlines of the graceful body against the tender green turf.

"A thoroughbred, as you see," said the master. "I bought him from the famous M— kennels when he was a three-months-old puppy. I had set my heart upon having a collie of the best strain, and black and white. This fellow 'filled the bill' exactly, and my satisfaction with the purchase grew with his growth and strengthened with his strength. When he was a year old, he was full grown, and as nearly perfect in appearance and conduct as a dog of any breed can be. It goes without saying that he was the pet of the household, sweet-tempered, yet full of life and spirit, intelligent and tractable, he left nothing to be desired that canine nature can supply.

"A patrician-born, he required little training to make him a model in breeding and behavior. He had the run of the house and grounds, and early manifested a marked preference for the society of what our colored servants call 'quality' over 'poor white folks.' The terror of professional tramps—white and colored—he 'condemned to men of low estate', as represented by family servants, with the ease and grace of the true aristocrat. He lived upon the fat of the kitchen and house table, had his daily bath and hair-dressing, and slept in a luxurious kennel in the coach-house except when the absence of the masculine members of the household overnight made his guardianship necessary 'in my lady's chamber.'

"You may imagine, then, if you can, the sensation created in the kitchen and hall, one stormy day in the second winter of his life with us, when Bruce marched boldly into the dining-room while we were at table, followed by a tramp dog of the lowest order. Lean, muddy, unkempt, and in face and figure branded by the very worst expression of what everybody knows as the 'hang-dog look,' he skulked at Bruce's heels, evident-

ly afraid of us, but more afraid not to obey the commands he had received from his superior. Of course, there was a wild outcry of horrified protest and a rush at the intruder. Bruce planted himself directly in front of his protegee, and, for the first time, showed his teeth in the face of his nearest and dearest friends. In less time than it takes to tell it, we were, one and all, made to comprehend that if his companion were expelled from the premises, he would go with him. The storm of remonstrance ended in the compromise of a refuge for the 'stray' upon a mat in a dry corner of the back porch.

"The tender heart of the mistress of the house—and of Bruce—could not endure the idea of turning any creature—even a disreputable tramp—into the stormy night. The beast should have shelter and food. In the morning he must be kicked off the place. Bruce followed his charge closely and sullenly when the decision was made clear to him. I accompanied the butler, who was to put the order into execution. To be frank, I did not like the red light in the collie's eyes. George was his chosen friend and ally in the kitchen-cabinet but, foreseeing that the man would not submit for a moment to the continued association of his favorite with the objectionable stranger, I thought it wise to keep the ill-matched trio in sight. There would have been a royal row but for my interference. As plainly as he had declared his intention not to desert his protegee in the dining-room, Bruce made it manifest that he would share the lodgings assigned to him. Furthermore, that he would partake of such food as was considered good enough for his friend, the stray dog, and not a morsel besides.

"This was the beginning of the uncanny alliance which defied wiles, expostulation and severity for a whole year. It was a standing mortification to the family—white and colored—the laughing stock of the neighborhood; a mystery to all.

"Suburban gossip is of a lively brand, and the queer intimacy was an eighteen days' wonder. Bruce was as well known for a mile around as the postman, and, so far from seeking to hide his shame, the rascal would have his 'find' with him 'where'er he took his walks abroad.' His own coat was fine as silk and glossy from bath and brush; he was plump as well as sleek, and carried himself as a high-born dog should. The tramp's hair was rough, uneven, tangled, dusty in dry weather and miry in wet, and, where dust and mud allowed one to guess it the original color, of a dingy brown. He was of no particular breed, so far as we could judge. My saucy son pronounced him a 'pure mongrel.' The society and kindly offices of his patrician patron never rid him of the hang-dog look. He skulked even when trying to keep up with Bruce's rapid range of field and park; in a word, he was hopeless. As hopeless when the devices to free our premises of the nuisance which refused to be abated. He was never surly, much less aggressive. He was like a human being out of whom life and hope have been beaten by early cruelties and injustice. My own belief was that he had poured out the whole story to Bruce in the beginning

(Continued on page 16)

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## NEWS IN THE CIRCLE

MARTIN BALL

Pastor J. A. Ousley is aided at Rich in a series of meetings by Dr. Harry Leland Martin. The prospects are good for a fine meeting.

The First church, Shawnee, Okla., has recently enjoyed a gracious refreshing from the presence of the Lord. Eighty-three additions to the membership.

Pastor J. A. Ousley is having a good time at Rome. At every appointment some one is received into the church, nearly every time for baptism. Last Sunday four were baptized.

Dr. I. P. Trotter, of Shaw, writes, "We were asked for \$500 for home and foreign missions. We have gone beyond what was asked of us." We have no better leader in the mission work than Dr. Trotter.

Dr. B. F. Riley, who is authority on the subject, states that there are 161,113 more Baptists among the Negroes than are church members among all the other colored denominations combined.

It is a good thing for preachers to study their Bibles more than they do the writings of such heretics as Russell and Mrs. Eddy. The Bible is the best refutation of all such. Now and then some preacher is deposed on account of some heresy.

The home mission study class at the New Orleans Convention will be of much interest and profit to every one who will attend. Dr. V. I. Masters will teach his own book, "Country Church in the South."

It is well worth the price of the Biblical Recorder to read the short, pithy editorials of Editor Hight C. Moore. His expositions of the Sunday School lessons are not excelled.

Rev. J. A. Ellis, now a student at the Louisville Seminary, has been called to the First church of Dunn, N. C. He has accepted and will begin work at the close of the present seminary session.

Missionary G. P. Bostick writes in a very optimistic strain of the work in China. He says he expects to attend a China General Convention 20 years from now in which there will be more Baptists than attend the Southern Baptist Convention. Things are moving on nicely.

Rev. T. A. J. Beasley is preparing for a great commencement in his school at Ecu. Dr. W. T. Lowrey is the preacher of the occasion. The new building is to be dedicated.

Dr. Albert R. Bond has resigned the pastorate of the church at Franklin, Tenn., to take effect August first. He will have charge of the Baptist and Reflector at Nashville.

Dr. C. A. Owens, of Humboldt, Tenn., has just closed a splendid meeting at Ocala, Fla. There were 40 additions by baptism and several by letter. The church was much revived.

Mr. J. W. Smith, of St. Louis, Mo., has been selected as business manager of the Western Recorder, in the place of Rev. H. C. McGill, who goes to the Sunday School Board as sales manager.

Dr. M. E. Dodd, of Shreveport, La., has been in a meeting at Bonham, Texas, assisting Pastor Samuel A. Cowan. He preached ten days, during which time 54 were received. Dr. Dodd left and the meeting was continued another week.

Dr. M. C. Vick, recently of Yazoo City, spent last week at Lyon, visiting his old flock. He is on his way to Louisville, Ky. His future plans have not been announced. He spent a little while in Clarksdale viewing the ashes of our church house.

The best congregations greeted the pastor at Clarksdale last Sunday morning and night since the present pastorate began. The Sunday School was at high water mark. We worship under a tent. The struggling band is heroic.

Dr. I. P. Trotter is succeeding admirably at Shaw. The church pays the salary a month in advance. His church sends him to New Orleans, paying all expenses. One member will send Mrs. Trotter. That sounds good.

All our churches should send the pastor to the Southern Baptist Convention. It will wonderfully help him and do the church much good. The inspiration and information will strengthen and encourage every one.

Pastor G. T. Lumpkin, of Suffolk, Va., recently closed the most far-reaching meeting in the history of the church. The pastor did the preaching. There were 129 additions to the church. Some were converted at every service. It was three weeks duration.

We need a missionary in the upper portion of the Delta as much as any place in the State. There are several little towns where there are more Baptists than any others, but the Methodists have little churches and they all unite. Now and then they get some child, which holds the parents.

Dr. W. O. Carver, of the Louisville Seminary, suggests that when the two reports of the committee on consolidation of the boards is read at New Orleans, that they at once be laid on the table. It seems to us that would be a poor way to settle such an important measure. Let the convention express itself.

There was quite a contest among the Sunday Schools of Anderson, S. C., recently. The First church, Dr. John E. White, pastor, challenged the other three schools of the city to show that the First church Sunday School had a larger attendance than the others combined. The First Baptist Sunday School had 1,209, while the other three schools had 1,526. Come again, Dr. White.

## HOW TO HAVE CLEAN WHITE TEETH.



There is a film which forms on the teeth when they are not cleaned regularly with the proper dentifrice. In this deposit germs breed, and acid is formed. Stains which discolor the teeth are also held in this film. The only way to keep your teeth clean, white and healthy is to use a saponaceous dentifrice which will dissolve this film.

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At the convention at Cleveland the Northern mission societies will report "no debt." The receipts from the churches are largely in excess of last year. This has been increased by some legacies received during the year. The Woman's Home Mission Society will report receipts of \$293,845. How will it be at New Orleans?

Dr. A. R. Bond, formerly pastor at Aberdeen, has bought the stock of the late Dr. E. E. Folk in the Baptist and Reflector, and has been elected president of the board of managers, and editor and manager of the paper. This appears to be satisfactory to all interested.

### "TITHING AND PROSPERITY" FREE.

Until August 30, 1917, this 100-page volume, also enough of two titling pamphlets to supply one to each family represented in any church or Sunday School will be sent gratis to any address on very easy conditions.

Write for samples and particulars, mentioning the name of this paper. The Layman Company, 143 North Wabash Ave., Chicago, Ill.

### GREAT MEETING.

Our meeting at Water Valley closed on Monday night, April 30th. We are so glad that the Lord gave us a great meeting with 48 additions, and 40 of them by baptism.

Rev. A. A. Walker has been there just four years next Sunday, and during this time 361 new members have come into the church; yes, it is a great church and great pastor. God bless them. We are back at Blue Mountain, and down to work again. Pray for us. Lord bless The Baptist Record.

Yours in Jesus' name,  
W. E. FARR.



### THE BOY WHO WAS READY.

The boys' line was perfect. With heads erect, chins tucked in, and backs as stiff and straight as broomsticks, they turned a splendid square corner and filed triumphantly into Room Five. Sunshiny Miss Fay did not smile at her faithful little pupils, however. Her dimples were all ironed out, the twinkle in her eyes had vanished, and, worst signs of all, there was a genuine crisscross frown between her eyes! "How many boys are ready for something hard?" she demanded.

Twenty-four hands flew up. (There were just twenty-four in the school.)

"Good!" exclaimed Miss Fay. "We can't play in Mr. Foster's field any more, boys. The principal got a letter from him last night. Now I want you boys to remind the little fellows to stay in the school yard. I haven't forgotten how you stopped the snow-balling last winter, and I shall count on you to help me."

The boys of Room Five tried to smile back loyally, but it was hard work. There wasn't any playground near the school, but for years the boys had spent their recesses in Mr. Foster's field, which was big enough for two baseball diamonds with room to spare for other games.

Everybody was unhappy the first recess. The children were crowded in their own yard, and all they could do was to sit or stand around. Phil Rice, Bob Lowe, Tom Whitney, and several other boys sat on the steps and looked longingly at the woods in the distance.

"Let's go to walk tonight right after school," proposed Phil.

"Let's," agreed everybody in the group.

Phil, Bob, Tom and Jamie were the first boys out that night. They waited a moment for Chester, who always mixed the "e" and "i" in receive. As soon as he had written it ten times in yellow chalk on the blackboard, he joined them, and the little group started off.

They followed Parker's Brook for half a mile. Phil gathered specimens of any flower he didn't know, and Bob picked an armful of black alder berries for the painting lesson the next day. Tom tried to catch a fish with his hands, and tumbled in, head first. He was not used to duckings, and laughed the loudest of all.

Suddenly Phil stood still. His head was thrown back, and he sniffed the air like a hound. "I smell smoke," he announced. The others shook their heads. But Phil stood his ground. "It's up in Mr. Foster's woods. Let's run up and see."

"Don't bother," argued Chester. "If we go up there, we won't have time to go through the cave."

"Mr. Foster is as mean as dirt," sputtered Tom, "and I'm not going on his land for one."

Phil didn't say a word, but sniffed the air again and started to make his way through the tangle of vines and bushes. The other boys looked after him a moment and then followed on. It was hard climbing. The bank was steep, and the way was obstructed by a growth of briars and brambles.

Phil kept on doggedly, and the others pressed on after him. They

stopped a minute at the summit to get their breath, but Phil's eyes shone like lamps. "There it is," he shouted. "Come on, boys."

It was only a little fire, but it was burning brightly. In a few minutes it would have been beyond the boys' control. Now they ground it under their heels, and soon the bright flames were conquered and only a heap of black ashes remained.

"Good for you," said a gruff old voice. And Mr. Foster came in sight. "I smelled that fire a mile away, but my legs aren't as good as my nose. I thought the woods would be gone when I came." He looked at the boys keenly. "I didn't know boys were so useful." He fumbled in his pocket and drew out a shabby old purse.

"We don't want any money," Phil said promptly, "but we'd like the right to play in your lot again."

"You've earned it," said the old man. He scribbled a few words on his pad and gave it to Phil. "Give this to your teacher tomorrow."

So at the next recess all the boys of the school got together. "Hurrah for the boys of Room Five!" they shouted.

Every boy cheered until he was obliged to stop for breath, and then Chester climbed on the fence and waved his hands. "Three cheers for the boy who was ready and saw his chance," he shouted.

So the boys started cheering all over again until Phil sensibly reminded them that recess would be over and the new football untried. —Mary Davis, in Sunday School Times.

**Assist Nature.** There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

Adv.

### A CHURCH ORGANIZED AT VANCE.

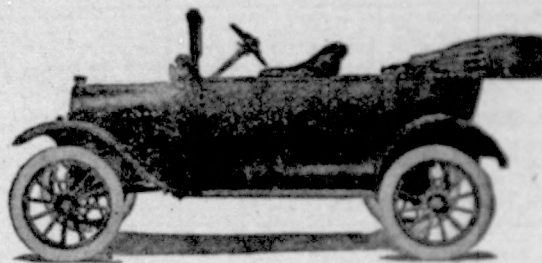
On the 22nd of April I went to Vance, having taken upon myself to do a little missionary work a few weeks before, and began a meeting which resulted in the organization of a church. We organized on Thursday night of the meeting with 12 members, later receiving eight by letter and statement, and five for baptism.

The attendance was good from the beginning, but increased, and the house was filled to its limits. Cars stacked up in front of the church several deep.

There were Baptists in the community who had not heard a Baptist sermon in 17 years, and seemed to be very glad to hear. There has been some Baptist preaching there at intervals, but there was never a Baptist church.

The meeting was just a plain Baptist meeting, and plain ordinary preaching of the simple old gospel. I know it was that kind because this scribe was the preacher.

The church would like to go to half time and is able to do so. The people in Vance are a noble set and it was a great pleasure to be with them. May the Lord lead them for His glory and the advancement of His kingdom. L. F. GREGORY.



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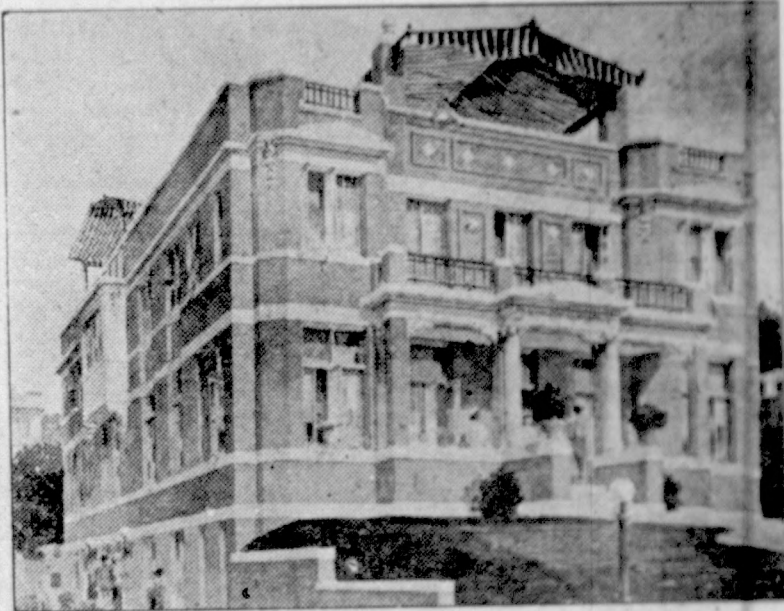
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## What Is Union With Christ?

How close does Jesus Christ come to the lives of those who belong to Him? Is he a spectator merely? Or is he active participant in the lives which we believers live? If participant, does He help us at points and at moments only, with absences between, or is the influence continuous? And if continuous, how close does He come? Is there some inner-connection? Are our lives somehow so related to His life that, could we scan the hidden foundations where the two join, we should find ourselves in some wise parts of His being, actual sharers of what He is?

Men may hesitate before such questions, but there is no hesitation in the New Testament scriptures. Whatever the mystery involved, there is no fact which the New Testament sets before us more variously or plainly than our union with Christ. The spirit of our Lord is represented as so interpenetrating and energizing the spirit of the believer that the two are—oh, the marvel of it—"one spirit" (1 Cor. 6:17). This is not metaphor, but fact; not a figurative "oneness,"—not a congeniality, a harmony of spirit, an identity of aim—but a literal oneness of life. Union with Christ is not described as our loving Christ, our following his precepts, our sympathizing with his aims. In this sense I might be one with Martin Luther or George Washington. The believer is represented as one with Christ in a sense far deeper than that in which he is one with patriots, friends and fellow-Christians. He has become partaker of Christ's life. The believer lives in Christ more truly than he lives in the atmosphere about him. Christ lives in the believer more truly than the air fills his lungs with the breath of life. For Christ and the believer are united below consciousness. They are joined at the roots of their being. The believer has become "one spirit" with his Lord.

How much we may lose by taking substance as if shadow, by allegorizing the great truths of the Bible, by interpreting as mere orientalisms statements which otherwise would

open, even to the most hopeless and despondent, miraculous vistas of Christian living! The traveler in the desert sometimes decries upon the horizon waving palms and sparkling pools of water that lure him on and on only to fade into thin air. But sadder far the man who mistakes a real truth for mirage, and, when he might press forward into a life of supernatural joy and power, sinks defeated on the sand!

Union with Christ is a truth which baffles all description and confounds all philosophy. Intimations, foreshadowings of it there are, to be sure, in the world about us. Yonder tree in this spring season depends on God. His power lives in it, sustains it, and will soon clothe it in a robe of green. But God is not in the tree. The tree is not part of God. In cutting it down I do no violence to God. And so God's power sustains man's natural life. He gives unsaved men the strength to breathe, think, do their work, while he does not destroy their independence. But God is not their life, they are not united to Christ, until they have received Him as their Savior. Then how poor are all analogies beside the unique relationship that Christ brings to pass as he literally enters into the human soul and makes it, not a Leyden jar, a mere receptacle for His energy, but a temple resplendent with His presence, a tabernacle for His personal indwelling, and an organic part of himself!

This is the amazing truth which our Lord set forth under the figure of the Vine and the Branches. A vine with leaves and tendrils, and arms stretched forth laden with fruit, may perhaps seem a thing far removed from the lives and relationships of free and responsible beings; yet our Lord would never have used the figure had it not imaged the reality of this unique oneness. A vine is a unity. Branches are only individualized stock. Stock and offshoots form one organism. One life pervades the whole, and the supreme concern of the branch is to live in the uninterrupted power of that union on which fruitfulness depends. "Abide in me," Jesus told his disciples, "and I in you."

More impressive still is the fact, the vastly significant fact, that Jesus likened his union with his disciples to His own union with his Father. "I in them, and thou in me," he said (John 17:23). That sets the thoughts soaring. Was our Lord's union with the Father not a life-union? Nothing less, then, in his union with his followers. It is a mystery. It was to the disciples. Those babes in understanding did not at once grasp even the fact of it; but a day of revelation was coming. Jesus promised, when they should know that he was in his Father, and they in him, and he in them (John 14:20.)

The apostle Paul, next to Christ himself, stands out as the world's most potent exhibition of vital religion. He is the man who put Christianity into the form in which it has won its greatest victories for nineteen centuries. How did Paul live

his life and do his work? This same life-union with his Master is the answer. Union with Christ is the secret of the life of Paul. It is the cornerstone of his theology also, and the key to unlock all the mysteries of his epistles.

"In Christ," "in Christ," "in Christ"! How the phrase recurs on Paul's familiar pages. "I hope in the Lord Jesus Christ to send Timothy unto you." "I trust in the Lord to come to you." "I thank my God through Jesus Christ for you all." Is there a thing that Paul thinks, feels, believes, prays, plans or remembers, except through the will and power of the Christ within him? There is a pregnant word spoken by LeCombe to Madame Guyon, the great French Christian, on a red-letter day of her religious experience: "You must learn," he said, "to find God within." The great apostle had learned that lesson before Madame Guyon. It was his mission to publish it to the whole Gentile world. "Christ in you, the hope of glory"—that is the revealed secret, which was Paul's own secret first. "I can do all things in him that strengtheneth me." "It is no longer I that live"..... (Gal. 2:20).

A discouraged evangelist was making his way through a field in solitude, his forces spent, his obstacles and burdens mountainous and hopeless. Suddenly, as though Spirit-prompted, these words stole into his mind: "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." (Col. 3:4). Then He came into view, of whose fulness we shall all receive, and who quickens whom he will; the burdens were rolled upon his shoulders, and this servant of God turned courageous steps into the path of surrender and faith once more.

How plain it is that union with Christ is not mere "fidelity to the free imitation of the Master," as some would have it to whom every soul is severely separate and discontinuous, and a teaching like that of the Vine and the Branches nothing more than a figure for the moral harmony that should subsist between the disciples and the Lord. Trees do not root themselves in the air. Our souls are not self-subsistent. Christ is our life. Those are bereft indeed whose little systems will not allow for this vast underground relationship which takes the strain from life, discovers our true glory, and makes our chief task the easy task of abiding and believing.

How plain it is, too, that to receive the "life of Christ" is to receive Him who lives it. Life has no existence by itself, as though it could be stripped from a person as a coupon is stripped from a ticket or a skin from an onion. Life is a property, a function, of somebody. If it is imparted at all, it is imparted only in and with the person who possesses and lives it. Why, then, should we build these abstract barriers between ourselves and Jesus? First we build them, and then we defy them. But if his life is in us, it is because he is in us, living that life as his divine and blessed function. It is because somehow whether our intellects penetrate to it or not, he and we are one in a union divine and indissoluble.

Now if union with Christ is as won-

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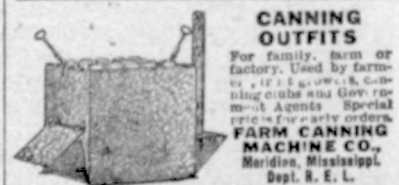
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derful as this, what are its results?  
Are these also wonderful?

The effects, the results, must al-  
ready have begun to dawn upon us.  
If union with Christ is nothing short  
of a literal participation in Christ,  
prepared for at creation and brought  
into the realm of experience when we  
take him as our Lord, what results,  
one might ask, can fail to flow from  
it? It is just a question of the  
wealth and potency of the wonderful  
divine being of our Master. Paul  
hints at one of these results when he  
says, "If any man be in Christ he is  
a new creature; old things are passed  
away; behold all things are become  
new" (II Cor. 5:17). How could it  
be otherwise? What is the "new  
birth" but the beginning in us of the  
new life which now is ours, revealed  
to the eyes of faith, by virtue of this  
divine relationship?

Another result of union with  
Christ is hinted at when we read,  
"There is therefore now no condem-  
nation to them that are in Christ  
Jesus," and find that the law of the  
new relationship with Christ makes  
us free from the old law of sinning  
and dying. Nothing could be more  
triumphant than the assurances  
which meet us on every hand of our  
immediate, complete and continual  
deliverance, wrought by Christ in us,  
from the seductiveness and strength  
of long entrenched sinful habits. We  
kill them, we hand them over to  
death by the Spirit of the Lord who  
dwells within us.

A beautiful fruit of this union is  
disclosed in the unity of spiritual life  
which springs up between all be-  
lievers. Severally members of Christ,  
they become together the Church, his  
Body. Only Christians understand  
one another. Possessing Christ as  
individuals, they have the supreme  
experience in common. The Epistle  
to the Ephesians sets forth the glory  
of the Church of which Christ is the  
Head, and which, drawing on his in-  
exhaustible life, enters into the  
length and breadth and depth and  
height of the purpose of God.

A crowning result of this union  
with Christ is the Eternal Life with  
which Christ even now blesses his  
followers. How shall I live forever  
unless I am joined to him who is "the  
life?" Cut ourselves off from the  
source of life, the "well of living  
water," and we shall surely die; but  
if we have trusted Christ, if we have  
cast in our lot with him, if we have  
become one spirit with him, then who  
shall separate us from his love?  
"For if we have become united with  
hime in the likeness of his death, we  
shall be also by the likeness of his  
resurrection" (Rom. 6:5). How  
sweet it is in times of bereavement to  
know that "them that are fallen  
asleep in Jesus will God bring with  
him." They are joined to the Lord  
and shall live forever.

And now, how may we abide in  
Christ? What does this relationship  
to Christ call for, that we may appro-  
priate the wealth waiting to be ours?

If we make mistakes here, it will  
be because of the task's very simplic-  
ity. And first let us recognize that  
our union with Christ is something  
already existing. If we are Christ-  
ians at all, we are branches of the  
true Vine. We are in Christ and  
Christ is in us. We do not create the  
relationship. We consent to it. God  
created it. God planted us in him.

"Of him are ye in Christ Jesus."  
However we may feel about it, if we  
are believers, this is the fact. We  
are branches already. We are simply  
to behave as branches. We are to  
"abide."

But what is this "abiding?" We  
are not inert bits of wood, but men  
and women with a world to face and  
a task to perform. We cannot re-  
main passive. What does our Lord  
ask of men and women that answers  
to the abiding of a branch in the  
Vine?

Is the answer doubtful? Christ  
asks, first, that we consent to the  
purpose for which our union with  
him has been established; and such  
consent is, in a part at least, abiding  
in him. Is fruit that purpose? Then  
we consent to fruitfulness, and its  
conditions, however painful and un-  
pleasing these may be. That means  
submission. That means self-surren-  
der. Let us fully understand that  
until we yield up ourselves and make  
his object our object we cannot  
"abide."

And then, if the fruitfulness to  
which we yield ourselves is only pos-  
sible as we take the position of hum-  
ble and trustful dependence, to de-  
pend will be to abide. We shall have  
to view ourselves as sapless and life-  
less without the invigorating life and  
support of the Vine. Abiding is tak-  
ing as well as giving. It is appro-  
priating as well as turning ourselves  
over to the purposes of God. And is  
not the taking, the appropriating, the  
bigger factor? "Abide in me, and I  
in you." There lies the emphasis.  
What we yield to Christ is as nothing  
beside what he bestows upon us; and  
even our power to yield must be  
drawn from his store-house of grace  
and power. Yet even this is possible  
because he abides in us.

To "abide" then—what is it? It is  
to give and to take. Both are abso-  
lute, both are continuous, calling for  
daily and hourly renewal. We are  
entirely Christ's—that is the first  
step; we have deduced ourselves over  
body and soul, with every faculty  
and power, to be his wisdom and  
strength and love. We live for  
Christ; and Christ lives for us. We  
make the self-renunciation involved  
in the first. We claim the riches in-  
volved in the second. And we do  
both because Christ lives in us, the  
hope of glory!—S. S. Times.

TIDINGS FROM THE SEMINARY.

Overcoats are still in season!  
Everything seems to be working  
along smoothly and orderly in our  
Seminary team. Spring fever has  
not affected us very much.

A number of our boys have al-  
ready enlisted—some as chaplains,  
some as privates, others as secreta-  
ries of the Y. M. C. A. work among  
soldiers. Others will enlist soon.  
Among those who have enlisted and  
gone was our Brother J. E. Lumley,  
of Mississippi.

As yet we have had no report of  
the outcome of Home and Foreign  
Missions in Mississippi, but we cer-  
tainly hope she comes up with her  
full apportionment. To fail would  
be unlike Mississippi.

Brother J. P. Hunt, of Tenn., pre-  
sident of our Tri-State Group, has  
gone to Fort Thomas, where he has  
enlisted as Y. M. C. A. secretary  
among the soldiers.

Dr. Hawes in response to a very  
hearty invitation of his class in elo-  
cution, gave us "An Evening With  
Humorists and Poets" on the 26th.  
Those who have heard him on several  
occasions, pronounce this one the  
best yet.

Last Thursday evening our Semi-  
nary Y. M. C. A. elected officers for  
the next years, as follows: J. A. Easley  
president; N. F. Williamson, vice-  
president; J. W. Watts, secretary and  
treasurer; E. I. Oliver, chairman of  
the prayer meeting committee. Other  
committees will be appointed later.

Among the speakers of commence-  
ment from the graduating class, is  
the name of Roland Q. Leavell, of  
Oxford, Miss. There are three other  
members of the class to speak.

This is our last regular monthly  
Missionary Day of this session, ex-  
cept one during commencement. Our  
Tri-State Group had a very interest-  
ing and helpful meeting. The sub-  
ject considered was, What we may  
do for missions during the summer.  
Various and helpful suggestions were  
made, such as teaching mission study  
classes, doing mission work person-  
ally, holding mission rallies, in which  
the men shall be informed as to the  
facts, and also talk missions them-  
selves and a goal of mission effort  
suggested was each member of the  
group try to win at least one soul per  
day during vacation.

Our Tri-State Group organized for  
next year by electing A. M. Rogers,  
of Ark., president; L. O. Leavell, of  
Miss., vice-president; Miss Estes, of  
Tenn., secretary, and W. B. Woodall,  
of Tenn., as treasurer. Also on April  
9th we had a very enjoyable recep-  
tion. Members of the faculty from  
these three states were with us.

Dr. Mullins conducted the opening  
exercises at Norton Hall, reading  
Acts 28:1-21 and emphasizing es-  
pecially two expressions in verses 10  
and 21, "What shall I do Lord?"  
"Depart, for I will send thee forth  
far hence to the Gentiles." He spoke

of the methods of operation of the  
"Jesuit Order," of the moral courage  
of Martin Luther, of the methods of  
a soldier at war, and said "All these  
are combined in Paul." A willing  
and obedient servant. The mission  
offoreing (for April and May) was a  
little above \$298.00, making a total  
from the Seminary for eight months  
of more than \$1,048.00. Our group  
surpassed its gift of last year by \$21.

The address of the day was deliv-  
ered by Dr. A. C. Cree, of Atlanta,  
Ga. He spoke on "Baptists' oppor-  
tunity in the world conditions." He  
said Democracy was a Baptist doc-  
trine and spoke of how the world is  
throwing off "Autocracies" and thus  
have a large freedom—opening their  
doors to God's messenger. Nearly  
half the Baptists of the world live in  
the South. This is God's call to  
"Dixie" to give the whole Gospel to  
the whole world. To say that Dr.  
Cree was thoroughly at himself is  
"nuff sed." He stirred our hearts  
with a deep conviction that we owe  
the Gospel to the world and with a  
longing to give that Gospel. It has  
been a great day with us. Dr. Cree  
is planning to locate men from Geor-  
gia who graduated this spring, back  
in their home state. Also to use a  
number of the other Georgia men in  
evangelistic work during the vaca-  
tion.

The Kentucky Baptist Historical  
Society held its annual meeting in  
Norton Hall this evening (May 3rd).  
Dr. W. P. Harvey, of Harrodsburg,  
Ky., spoke on the life and work of  
Rev. Vaughn, a preacher who lived  
and worked in Kentucky. Our own  
Prof. W. J. McGlothlin spoke about  
things which lead up to the forma-  
tion of the Society. Both were very  
interesting indeed. Wonder if such  
an organization in Mississippi would  
not help us keep up with our Baptist  
history?

Less than four weeks and this ses-  
sion ends.

128 N. Y. Hall. J. R. KYZAR.

The WEEKLY BULLETIN  
BAPTIST SUNDAY SCHOOL BOARD  
Nashville, Tennessee

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editor of the Christian Index.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North

Nashville, Tennessee



# Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for May 20.

## THE IMPORTANCE OF SELF-CONTROL. (Temperance Lesson)

Isaiah 28:1-13.

Golden Text: "Every man that striveth in the games exerciseth self-control in all things" (I Cor. 9:25).

Connection with last lesson. — There is no logical connection between the present lesson and those dealing with the life of Christ. This is a temperance lesson sandwiched into the regular lessons. The sandwiching is by no means inappropriate. The marvelous progress made in recent years in outlawing liquor may be due, in no small measure, to these sandwiched temperance lessons through the years.

The present study will deal with the indictment and impending doom of the drunkards of Ephraim and Judah as seen in the lesson passage, and with the importance of self-control as seen in the golden text.

### I. The Indictment and Impending Doom (Isa. 28:1-13).

1. The indictment (vs. 1-8). — The prophet Isaiah does not mince words in dealing with the wine-soaked and vomit-scented drunkards. The indictment is a portrayal of unspeakably awful conditions in Israel and Judah. Ephraim probably stands for the northern kingdom with Samaria as its capital. This capital city, because of its location and beauty, was the "crown of pride" of Ephraim or the northern kingdom. Jerusalem the capital of the southern kingdom, was the crown of Judah's pride. This indictment portrays conditions in those two centers as representative of the entire nation.

What is the charge? "Overcome with wine." Not only are they drunk from day to day, but their health has been ruined; "their constitution broken; they are broken in their callings and estates." This is the charge against those living in Samaria "on the head of the fat valley." Against those living in Jerusalem comes the four-fold charge, they "stagger with strong drink;" "they err in vision;" "they stumble in judgment;" their "tables are full of vomit and filthiness." Was any portrayal ever truer to fact? Watch drunkards and see them "stagger," "err in vision," "stumble in judgment," and make themselves filthy with their own vomit.

Against whom is this indictment brought? In general the leaders of the people, but in particular the priest and the prophet. "They erred through strong drink; they are swallowed up of wine; they are gone astray through strong drink" (v. 7). Drunkenness has become so common that the religious leaders have been swept away on its foul tide. No more lamentable picture was ever drawn by the prophet. The men whose business it is to offer the sacrifices and the men who claim to be God's spokesmen to a rebellious race wal-

lowing in the filth of their own drunkenness.

2. The response (vs. 9, 10). — The prophet of God delivers a scathing rebuke to the drunkards and their response is mocking resentment. Their sarcasm is as biting as Isaiah's rebuke is scathing. "Whom will he (Isaiah) teach knowledge? \* \* \* Them that are weaned from the milk and drawn from the breast?" These drunkards mean to mock the prophet calling his message "monotonous petty preachings fitted only for the nursery." As the nurse prattles to the child, so Isaiah prattles to these wise-acres as if they were children. His method is, "precept upon precept, precept upon precept" (tzaw latzaw, tzaw latzaw); "line upon line, line upon line" (kaw lakaw, kaw lakaw). The original here has the sound of the nurse's prattle to the child. Fine response this to God's message through His prophet. But it is the response of drunkards filthy with their drunken vomit.

3. The impending doom (vs. 11-13). — The drunkards not only did not heed God's message to them, but they continued their drunkenness. Judgment must follow. With "strange lips" and "another tongue," God will speak to them. The blow fell on Israel in 722 B. C., when they were taken captives by the Assyrian hosts. The blow fell on the southern kingdom in 587 B. C., when they became slaves to the king of Babylon. The judgment of the captivities was God's reply to the scoffers. Indeed God's method which they held up to ridicule had been "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Through the prophets and leaders God had been patient as a nurse with children and had instructed them diligently but to no avail. The method is changed to a silent message through the strange lips of conquerors.

### II. The Importance of Self-Control (I Cor. 9:25).

We ordinarily think of temperance as referring to abstinence from the strong drink. It covers this but much more. Temperance means abstinence from everything hurtful and a moderate use of those things helpful. One may use a good thing to his detriment. Self-control, self-mastery is temperance in the true sense of the word. Self-control is vitally important. Christianity was not the first to discover this fact. In the golden text Paul emphasizes the discovery of pagan athletes. A season of self-control paid good returns in important contests. The importance of self-control is seen in three particulars:

1. In relation to physical efficiency: It is said that those who contended in the games of ancient times were placed under rigid self-control as to diet and habits for a period of ten months prior to such contests. There was a reason for it. Physical efficiency. A recent experiment in Sweden disclosed some interesting facts. It was an experiment with al-

cohol on marksmanship. The test was on six men. On certain days they were given stimulants in the form of alcohol or beer. Other days they were given small amounts. Again they were given none. This experiment repeated over and over, always with the same result — the very smallest amount of alcohol or other stimulant always impaired the accuracy of the shooting. Christianity seizes hold of this vital fact and makes a plea, not for special seasons of self-control merely, but for continuous self-mastery in order that the body, the temple of the Holy Ghost, may reach its highest efficiency.

2. In relation to mental efficiency. Some imagine that strong drink increases mental efficiency. It is a common saying that "three fingers in the glass gives smart thoughts and the gift of gab." Mind you, this is the opinion of the drinker and not those who listen intelligently. To them it is senseless jargon. For four years I have observed closely young men in the class room. I have watched them recite and studied their mental processes. My candid judgment is that indulgence in any form impairs mental efficiency. The man who exercises self-control has the finest quality of mental efficiency. The habitual smoker, or the drinker, or the sensualist, may flash up by spurts and spells and create a sensation, but he lacks the spur of continuous achievement. Some one will point out an exception to this. Well what might that exception have achieved if he had been master of himself? Christianity pleads for continuous self-mastery in order that

the mental powers under God may be brought to their highest efficiency.

3. In relation to spiritual efficiency. — There is no element of human nature that is so blighted by self-indulgence as the powers of the soul. The soul is the organ for the apprehension of God. Every sin growing out of a lack of self-mastery leaves its blight upon the soul which obscures the vision of God. Cast about amongst our fellows and discover the finest type of Christian character. Who is he or she? That person who exercises the greatest self-mastery. Christianity makes a plea for self-mastery to the end that the Spirit of God may bear his richest and most abundant fruitage, "love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control."

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the system. A true Tonic. For adults and  
children. 50c.

Adv.

### Strange Doings.

The increased demand for women munition workers and for women workers of all kinds had resulted in the arrival in London for the purpose of engaging in domestic service of a girl from the west of Ireland. She was cordially received, and thus she wrote home:

"It's a strange place I'm coming to, surely; cabs without horses and the lady of the house playing the pianer wid her feet and talkin' to herself perpetual down a candlestick in the hall." — Argonaut.

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## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### MISS CALLIE BELLE.

Miss Callie Belle was born October 13, 1856, and died March 30, 1917.

She was converted at the age of 16, and united with Salem Baptist church. She was a devoted Christian, and loved the Sunday School work, being a faithful teacher in the Kewanee Sunday School for a number of years.

Miss Callie was not only a sister but a mother to her brothers and sisters, as her mother died when she was very young, and she being the eldest of the sisters, had the care of the home and family.

May God's richest blessings comfort the sorrowing hearts.

MRS. W. W. COLLIER,  
MRS. B. M. COLLIER,  
MISS NORA STEPHENS,  
Committee.

### DR. JOHN S. BROOKS.

Dr. John S. Brooks departed this life March 30th, 1917, and from his home at Lula, in the Delta, his body was brought by loved ones to his old home, New Albany. The burial was Sunday afternoon with Grand Masonic honors. With these impressive ceremonies, and beautiful flowers, amid one of the largest gatherings ever witnessed in Union county, his earthly form was consigned to the dust. He was a past grand master, an ex-high priest of the Chapter of Masonry. But his greatest usefulness was in the Baptist church—a devoted Sunday School worker, faithful and liberal in all demands of his church.

He was never married, but leaves behind two sisters and a brother, with nieces and nephews, and a host of friends to feel the loss of his inspiring life.

WEBB BRAME.

### COLDWATER CHURCH FINANCES

In January of this year the Central church of Coldwater decided to do away with all financial "systems" including passing of baskets for congregational collections at Sunday services, and to substitute a freewill offering box at the door of the church. This was done after prayer and an earnest seeking for God's will in the matter.

The results have been so satisfactory in every way that I feel impressed to write you about it; not as a suggestion for other churches to follow, but in order that they may seriously consider and pray about it and then, if it is plainly God's will, to do as we have done.

Not only has the church paid all its bills, including the pastor's salary, but there is a substantial balance in the treasury; and in March, the pastor's salary was paid in full after the first Sunday's services. So happy are we over the wonderful way in which God has honored us for honoring Him, that we also de-

cided to collect our mission offering in the same way—that is, entirely through the box. No solicitations of any kind were made, and the matter was merely mentioned from the pulpit; and yet when the box was opened, there was \$165 for, home missions, which was \$15 more than we were asked for by the board.

I have purposely waited until the returns for foreign missions were reported by our treasurer before writing this letter, as I did not want to make any statement that might in any way mislead, but now that we have also met our apportionment for foreign missions in exactly the same way, I feel justified in stating that the church at Coldwater, relying entirely upon the spirituality and consecration of her members, has solved her financial problems. Not only so, but the above is certainly more satisfactory, obviating, as it does, all opportunity for false motives in giving, than any plan which allows others to know the amount each member contributes.

When I see so much in our Baptist journals about the budget and other systems of finance, I cannot refrain from desiring that other churches know of the great success of the plan used at Coldwater. Please do not misunderstand me—I do not in the slightest degree criticize those churches who use other systems—but, if it be possible, and I believe it is, if the membership will really trust God and actually honor Him in their hearts and lives and gifts, I would rejoice to have our Baptist brethren adopt a plan so eminently Scriptural, so practical, so feasible and, withal, so expressive, that giving becomes a joy and a song and an act of genuine heart-felt worship.

If any desire any further information, I would gladly give it upon request.

Fraternally,

C. McKAY SMOCK,  
Pastor.

### NEW ALBANY.

I cannot refrain from telling you how splendidly our church has done, in the face of such financial reverses as have been suffered the past year. For home and foreign missions we raised \$1,250, though \$50 got in too late to be reported. Sent in \$1,200. Of course, this is the largest contribution in their history.

Also, since putting in the duplex envelopes, and the church budget, the pastor has been receiving his salary in advance, with always a reserve in the bank. The church also sends its pastor to the convention. Personally, I could not be happier. Then, I believe the Lord has placed me in one of the biggest opportunities in the State. Next week, a dozen Sunday School teachers will have completed the Manual since I came, and will be ready for the diploma.

Dr. H. C. Wayman, a class-mate of mine, and now a junior member of our Seminary faculty, has been engaged for help in our revival, August 26th.

Yours,  
WEBB BRAME.



## AUTHOR OF WEBB-KENYON ACT SAYS WAR CALLS FOR DRY NATION.

War's demand for a dry nation will be pointed out by Representative Edwin Yates Webb, chairman of the House Judiciary Committee, and author of the Webb-Kenyon Act, in The Sunday School Times of May 5. The Webb-Kenyon Act empowers the individual states to prevent liquor shipments from wet states into their borders. The masterly manner in which Mr. Webb drew this act was attested when the Supreme Court in January declared it to be constitutional. Congressman Webb says:

"If our national life is at stake, our soldiers and sailors are the prop upon which such a life rests, and every drunken or drinking member of our armed forces weakens to that extent our national prop. The statement seems to me to be axiomatic. If so, then it is unthinkable that our great country, while in a life-and-death struggle, should permit one drop of whiskey to go into the hands or mouths of its fighting forces. We should, therefore, have by all means a law prohibiting, under severe penalties, selling or giving intoxicants to any soldier or sailor of the United States \* \* \*

"But a sober army cannot long endure if it is dependent upon a drinking or drunken population."

Mr. Webb states "that the President and his advisers have the liquor problem now under consideration," and then he goes on to show what Congress could do to give us national prohibition. It is a timely utterance, and should be read in full as it appears in The Sunday School Times, published by The Sunday School Times Co., 1031 Walnut St., Philadelphia.

## SOME ROUND NUMBERS WORTH REMEMBERING.

The number of male voters in the United States is a little more than one-fourth the population. No vote ever reaches this proportion, because all do not vote.

The number of men of military age is one-fifth the population. This is smaller than the number of voters because, although the military age includes those between 18 and 21, it does not include men over 45.

The number of persons of school age is one-fourth the population. This, of course, includes both sexes, whereas the two classes previously mentioned include only males. The "school age" does not include most persons in colleges, universities and professional schools, most of whom are older.

One-half the people of the United States live in cities or towns of over 2,500 population, one-half in villages and in the open country. The proportion varies greatly in different states. In Massachusetts, 92 per cent of the people live in cities; in North Dakota, only 11 per cent. The North Central States between the Alleghenies and the Mississippi are about half the people weak spots that God has provided in the gift of the Holy Spirit. You are entitled to draw upon Him for whatever is needed to overcome these weaknesses. The law of the Spirit of life in Christ hath made us free from the law of sin and death.

## FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these ugly spots. Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it at night and morning, and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

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the United States, nearly 90 per cent of whom are natives, although for to a continual immigration of present from the West India Islands, a de- elsewhere. Ten per cent or some other But this is the very sort of thing the North Central States between the Alleghenies and the Mississippi are about half the people weak spots that God has provided in the gift of the Holy Spirit. You are entitled to draw upon Him for whatever is needed to overcome these weaknesses. The law of the Spirit of life in Christ hath made us free from the law of sin and death.



## "BRUCE."

(Continued from page 9)

of their acquaintanceship, and that the chivalrous dog, having taken him under his protection, actually conceived a fondness for him, not unlike the tenderness a mother feels for the deformed or crippled child to whom her love must make up for the lack of all else that is dear and desirable.

"Certain it is that the attachment which puzzled us was stronger and more jealous as months passed. The coachman reluctantly made up a bed in the corner of the barn for the interloper, and Bruce would often be discovered lying beside him in the morning. He buried marrow-bones at the back of the garden for the tramp, and confided to him at what time he could dig them up with least danger of detection. He carried tidbits from his own plate openly to the barn—we knew for what purpose.

"We had almost decided in family council that the nuisance must be surreptitiously removed at any cost, when both dogs disappeared suddenly between daylight and dark, as one might say. They had been seen in the garden one summer afternoon, strolling lazily down the central alley, and, as usual, apparently upon most amicable terms with one another. At supper time Bruce did not respond to whistle or shout, and in the morning the kennel in the coach-house and the mat in the corner of the stable were empty. Search and inquiries throughout the neighborhood were fruitless, and humiliating surmises, as to the possibility that the vagrant spirit of the inferior may have wrought harmfully upon the thoroughbred began to gain ground.

"On the third day after the mysterious disappearance, I sat just where we are now, debating this theory in my worried mind, when my attention was attracted by a flock of buzzards hovering high in the air over there—just above those tree-tops. My instant thought was of Bruce, and, without a moment's hesitation, I caught up my hat and set out for the spot. A half-mile away, I came upon a little dip in the field I was crossing—a slight depression between two hills. The buzzards were thickest there, and below the foul flock I found the two dogs. The tramp was dead—shot through the head (we never knew by whom)—and Bruce mounted guard beside him.

"The beast had been dead for two days at least. All that time Bruce had not left him. As I came in sight of them, two of the carrion birds swooped lower than the rest, and the dog leaped high in the air with a shrill yell such as I had never heard before. He frightened them away, and dropped to the earth again, whimpering like a tired and grieving child. It was the most pathetic sight I have ever witnessed. He was the first with delight at seeing me, and priest interview that followed he told through, no doubt, all the particular. Unluckily, not astray through strong drink. Drunkenness has become so common that the religious leaders have been swept away on its foul tide. No more lamentable picture was ever drawn by the prophet. The men whose business it is to offer the sacrifices and the men who claim to be God's spokesmen to a rebellious race wal-

induce him to go home with me. He was haggard with fasting, disheveled and woe-begone beyond my description, but he would not desert his post. Half a dozen times, while we talked together, the unclean fowls would draw nearer and nearer, ready to alight upon the carcass, and Bruce broke off whine and moan, and ceased to listen to my persuasions, to rush at the intruders, jumping clear off all four feet in the frenzied effort to reach them, and howling so pitifully I could not get the sound out of my ears for hours afterward.

"I had to leave him there while I went to get men to bury his dead out of his sight. I can never forget the anguished entreaty in his eyes when he saw that I was about to abandon him—as he thought. In vain I assured him that I would be back soon. My talk was as foreign to him as his to me, or perhaps he was too distraught to take in my meaning.

"He would not budge a foot to follow me, but he sent a scream after me, holding up his beautiful head to the skies, as if praying that my heart might soften. As I reached the brow of the hill, I saw the buzzards swoop downward and his rush and leap to scare them away.

"We had another scene and battle when the poor carcass was buried and the sods were beaten flat over the mound. Bruce refused obstinately to leave the grave, stretching himself upon it, convulsed with sobs that were weirdly human! At last, the men lifted him bodily and carried him up the hill, I keeping close beside him for fear, he might bite them in his crazy grief.

"We had to keep him under watch and ward for a fortnight or so, to prevent him from running away to the grave. He had the sympathy of all who knew the tale of his bereavement. I really believe that he comprehended this and that it comforted him. He was looking and acting quite like himself when I brought him out here one afternoon, and motioned to him to lie down beside me as of old. We were talking of his love and loyalty—my wife and I—softly and compassionately, avoiding calling his name, lest he might guess what was the subject in hand, when I said suddenly: 'There is a buzzard now!'

"There is an abattoir about a mile away, and the creatures haunt the locality at all seasons. One had strayed in this direction, flying lower than usual; in fact, directly above our garden, and but a few feet (or so it seemed to me) above the top of that poplar tree. With a hoarse growl that made us start from our chairs, Bruce bounded from the porch and flew like a mad thing toward the bird, clearing the ground at every leap, and fairly screaming with rage. The buzzard sailed quietly away, calmly conscious of the futility of the chase. The last we saw of the dog for half an hour was a glimpse of his black-and-white tail as he vaulted the hedge in pursuit of the enemy. He may have chased it a mile; he may have paid a visit to the lonely hollow field to make sure the turf had not been disturbed. I cannot speak as to that. But he stole ten months, and by, panting with efficiency. A red-tail crept to my Sweden disclosed some facts. It was an experiment with al-

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"That was three years ago. He has regained his beauty and all his alacrity of spirit and motion. There is no happier dog in the world. All the same, the old wound is but skinned over. It cracks open and bleeds whenever he sees a buzzard, or hears the hateful word spoken. He is confident that the day of vengeance will come."

"And yet we are told"—I ruminated aloud—"that memory in the (alleged) lower animals is a negligible quality!"

My host leaned forward and pointed to a dark object floating between us and the May sky.

"The most graceful creature that swims the air, while on the wing—the ugliest and filthiest when it touches the earth!"

A quotation sprang to my lips while I watched the slow sweep and glide:

"And the buzzard sails on,  
Sails on and is gone,  
Like a ship at sea."

I repeated it animatedly and incautiously. In a fraction of a second Bruce was awake and on his feet. A glance showed him the winged "ship at sea." He flashed past us in pursuit before I could exclaim, flying over shrubbery and hedge in a straight line in the direction taken by the enemy.

"He will run until he loses sight of it—or is clean winded," laughed the master. "Last summer one flew so low as almost to touch the barn roof. Bruce almost went into convulsions in his ecstasy of hope."

A pocket Bible lay upon a stand near by. I reached out my hand, silently, for it. As silently it was taken from me, and the leaves were turned. Neither of us spoke until the open book was returned to me with—"This is what you were thinking of?"

"And Rizpah, the daughter of Aiah, took sackcloth, and spread it upon the rock, from the beginning of the harvest until water dropped upon them out of heaven, and suffer-

ed neither the birds of the air to rest on them by day, nor the beasts of the field by night."—Marion Harland, in the Continent.

### DAETHS.

MR. J. J. McELROY.

Mr. J. J. McElroy was born Sept. 5th, 1850 and died Jan. 16th, 1917. He was a good man in every sense of the word, a kind and loving husband, a gentle and patient father, a good citizen and a faithful Christian. He suffered much while under the power of that awful disease, tuberculosis, but in his sufferings he was so humble and submissive that he impressed the lesson of patience upon all who attended his bedside. His example is worthy of imitation. He attended to his own affairs, his judgment was good, and when he expressed his opinion it was his conviction from an honest heart.

As our Bible class teacher he was faithful and true and when asked to select a song it would be "On Christ the Solid Rock."

We speak of the land of the blest,  
The country so bright and so fair  
And oft are its glories confessed,

But what must it be, to be there.  
Just a few days before he died he said he was going to move pretty soon if he didn't get better and we verily believe that he went to that country for his was a beautiful life. We miss him, and to the bereaved we extend our loving sympathy.

MRS. W. W. COLLIER,

MRS. B. M. COLLIER,

MISS NORA STEPHENS,

Committee.

### Purity Gives Power.

There are still many persons in the world that need to be impressed with the fact that the purer the blood is the greater is the power of the system to remove disease and the less the liability to contract it. Persons whose blood is in good condition are much less likely to take cold or to be long troubled with it, or to catch any contagious or infectious disease, than are those whose blood is impure and therefore impoverished and lacking in vitality. The best medicine for purifying the blood is Hood's Sarsaparilla, and persons suffering from any blood disease or any want of tone in the system are urged to give this medicine a trial. It is especially useful at this time of year.

Adv.